THE

HIPPOLYTUS

OF

EURIPIDES,

WITH NOTES AND TRANSLATION.

Price 5s.

H. W. WALLIS, CAMBRIDGE.

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WITH

CRITICAL AND EXPLANATORY NOTES,

AND

LITERAL TRANSLATION,

BY

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PREFACE.

THE selection of "the Hippolytus" for the Previous Examination of 1877 induced me to revise and increase, under great pressure from other work, notes which I had already prepared with a somewhat different purpose.

Remembering the evil fortune that in my school days befell those who were ignorant of certain first principles of the Greek language, I endeavoured to collect such information as might enable any, who so desired, by the aid of Madvig's Greek Syntax and a careful comparison of the REFERENCES in the Notes, to hold themselves tolerably free from 'unpardonable' mistakes. In short, I hoped to assist PRIVATE WORK in 'the studies.' If labours, which were heavy to me, be thus lightened for others, I shall be content.

My best thanks are due to Dr. KENNEDY, Regius Professor of Greek, and late Head Master of Shrewsbury, for much kindness and encouragement in this, as in all my work; I have also to acknowledge the assistance rendered me by Mr. W. ENGLISH, of St. John's, and Mr. A. H. SMITH, of Sidney, in the revision of the notes and translation.

CAMBRIDGE, *July*, 1876.

INTRODUCTION.

EURIPIDES was born at Salamis, B.C. 480, on the day on which the fleet of Xerxes was defeated by the Greeks, which thus serves as a point of connexion for the greatest Tragic poets of Greece; for Æschylus was one of the victors on the occasion, and the young Sophocles danced at the triumph. Euripides was originally intended by his father for an athlete, but he turned his attention to painting, then studied rhetoric under Prodicus, and philosophy under Anaxagoras. To this early education we may ascribe many of the rhetorical and philosophical passages found in his works.

From Athens he retired to Magnesia, and afterwards took up his residence in Macedonia, where he lived for some time at the Court of Archelaus, and where he found a grave. Archelaus erected a monument with the epitaph "Thy memory, Oh Euripides, will never perish." The Athenians wrote—

> "All Greece is the monument of Euripides,
> The Macedonian earth covers only his bones."

Of the plays that have come down to us, the Hippolytus is one of the finest and most carefully finished. The poet seems to have aimed at portraying the workings of a woman's heart, when irresistibly and in her own despite drawn astray by the machinations of a malignant deity. Aphrodite is incensed at the preference shewn by the chaste Hippolytus for Artemis. To compass her revenge, she inspires Phædra with a fatal passion for her step son; this the Queen endeavours by every means in her power to overcome. She buries her love in her own bosom (393),

but in vain; she then tries to suppress it by the exercise of "self-control" (398), with a result equally fruitless.

At this point her nurse, a worldly minded though affectionate servant, who had wormed her mistress' secret from her (352), ruins everything, by telling Hippolytus with the hope that he may return her love. Hippolytus rejects the invitation with scorn, and though bound to secrecy, seems strongly inclined to disclose the matter to Theseus, declaring that his promise was obtained *unfairly* (612). He launches out into bitter invective against women in general (614—666), but is prevailed on to await passively the return of Theseus. Phædra, in despair of preserving her fair fame, determines to die, and hangs herself. The king on his return finds his wife dead, and a letter in her hand inculpating Hippolytus. Carried away by a passion of grief and rage, he invokes against his son one of the three curses or wishes promised him by Poseidon, and banishes him from the land. The god sends a bull from the sea, which frightens the horses of Hippolytus. The chariot is upset and Hippolytus seriously hurt. Artemis (1285) now reveals to Theseus the true state of the case. The king is stricken with remorse, but is told by the goddess that his sin, though grievous, is not hopeless, inasmuch as Cupris willed that such should be (1325). Hippolytus is now brought in in a dying state, but the father and son are reconciled, and the former absolved from blood-guiltiness (1449) by his son's forgiveness.

Phædra throughout is represented as of good intentions, but impelled to her ruin by the wiles of Cupris, one cannot but sympathise with her. The "chaste Hippolytus," on the other hand, is so fully aware of his own virtues, and so eager to speak of them, that he inspires a modern reader with something very like disgust.

ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

ΙΠΠΟΛΥΤΟΥ ΥΠΟΘΕΣΙΣ.

Θησεὺς μὲν ἦν Αἴθρας καὶ Ποσειδῶνος, βασιλεὺς δὲ Ἀθηναίων· γήμας δὲ μίαν τῶν Ἀμαζονίδων Ἱππολύτην, Ἱππόλυτον ἐγέννησε κάλλει τε καὶ σωφροσύνῃ διαφέροντα. ἐπεὶ δὲ ἡ συνοικοῦσα τὸν βίον μετήλλαξεν, ἐπεισηγάγετο Κρητικὴν γυναῖκα, τὴν Μίνω τοῦ Κρητῶν βασιλέως θυγατέρα Φαίδραν. ὁ δὲ Θησεὺς Πάλλαντα ἕνα τῶν συγγενῶν φονεύσας φεύγει εἰς Τροιζῆνα μετὰ τῆς γυναικός, οὗ συνέβαινε τὸν Ἱππόλυτον παρὰ Πιτθεῖ τρέφεσθαι· θεασαμένη δὲ τὸν νεανίσκον ἡ Φαίδρα εἰς ἐπιθυμίαν ὤλισθεν, οὐκ ἀκόλαστος οὖσα, πληροῦσα δὲ Ἀφροδίτης μῆνιν, ἣ τὸν Ἱππόλυτον διὰ σωφροσύνην ἀνελεῖν κρίνασα, τέλος τοῖς προτεθεῖσιν ἔθηκε. στέγουσα δὲ τὴν νόσον χρόνῳ πρὸς τὴν τροφὸν δηλῶσαι ἠναγκάσθη, κατεπαγγειλαμένην αὐτῇ βοηθήσειν· ἥτις κατὰ τὴν προαίρεσιν λόγους προσήνεγκε τῷ νεατίσκῳ. τραχυνόμενον δὲ αὐτὸν ἡ Φαίδρα καταμαθοῦσα τῇ μὲν τροφῷ ἐπέπληξεν, αὐτὴν δὲ ἀνήρτησε. καθ' ὃν καιρὸν φανεὶς Θησεὺς καὶ καθελεῖν σπεύδων τὴν ἀπηγχονισμένην, εὗρεν αὐτῇ προσηρτημένην δέλτον, δι' ἧς Ἱππολύτου φθορὰν κατηγόρει καὶ ἐπιβουλήν. πιστεύσας δὲ τοῖς γεγραμμένοις τὸν μὲν Ἱππόλυτον ἐπέταξε φεύγειν, αὐτὸς δὲ τῷ Ποσειδῶνι ἀρὰς ἔθετο, ὧν ἐπακούσας ὁ θεὸς τὸν Ἱππόλυτον διέφθειρεν. Ἄρτεμις δὲ τῶν γεγενημένων ἕκαστον διασαφήσασα Θησεῖ, τὴν μὲν Φαίδραν οὐ κατεμέμψατο, τοῦτον δὲ παρεμυθήσατο υἱοῦ καὶ γυναικὸς στερηθέντα· τῷ δὲ Ἱππολύτῳ τιμὰς ἔφη γῆς ἐγκαταστήσεσθαι.

Ἡ σκηνὴ τοῦ δράματος ἐν Τροιζῆνι κεῖται .ιεδι-
δάχθη ἐπὶ Ἐπαμείνονος ἄρχοντος ὀλυμπιάδι πζ ἔτει
5 δ'. πρῶτος Εὐριπίδης, δεύτερος Ἰοφῶν, τρίτος Ἴων.
ἔστι δὲ οὗτος Ἱππόλυτος δεύτερος, καὶ ΣΤΕΦΑΝΙΑΣ
προσαγορευόμενος. ἐμφαίνεται δὲ ὕστερος γεγραμ-
μένος· τὸ γὰρ ἀπρεπὲς καὶ κατηγορίας ἄξιον ἐν τούτῳ
διώρθωται τῷ δράματι. τὸ δὲ δρᾶμα τῶν πρώτων.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΦΡΟΔΙΤΗ.
ΙΠΠΟΛΥΤΟΣ.
ΘΕΡΑΠΟΝΤΕΣ.
ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ.
ΤΡΟΦΟΣ.
ΦΑΙΔΡΑ.
ΕΞΑΓΓΕΛΟΣ.
ΘΗΣΕΥΣ.
ΑΓΓΕΛΟΣ.
ΑΡΤΕΜΙΣ.

ΕΥΡΙΠΙΔΟΥ

ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

———o:o———

ΑΦ. Πολλὴ μὲν ἐν βροτοῖσι κοὐκ ἀνώνυμος
θεὰ κέκλημαι Κύπρις· οὐρανοῦ τ' ἔσω
ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν
ναίουσιν εἴσω φῶς ὁρῶντες ἡλίου,
τοὺς μὲν σέβοντας τἀμὰ πρεσβεύω κράτη, 5
σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.
ἔνεστι γὰρ δὴ κἀν θεῶν γένει τόδε,
τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο.
δείξω δὲ μύθων τῶνδ' ἀλήθειαν τάχα·

1—57. Aphrodite speaks. She declares that Hippolytus must be punished for preferring Artemis to herself, and explains what the punishment will be.

1. πολλὴ = μεγάλη. cf. 443. Κύρις γὰρ οὐ φορητόν, ἢν πολλὴ ῥυῇ.

2. κέκλημαι, &c. my name is Cupris: this use of καλεῖν not uncommon in Greek poets.

— ἔσω. here = ἔνδον: ἔσω generally expresses "motion."

3. ὅσοι catches up βροτοῖσι in line I. "*of all who dwell within heaven and who (dwell) within the Euxine and Atlantic, &c.*

πόντου. *i.e.* the Euxine: It almost always has this sense in Greek Classics.

τερμ. Ατλαντ. The pillars of Hercules. The sea lying between these two points was almost all that was known to Greek navigators.

5. πρεσβεύω = antiquiores habeo.

6. φρονεῖν μέγα = *to be haughty:* Madvig Greek Syntax, § 27 (229) says Verbs which in themselves cannot govern an object accusative, may take the neuter accusative of an adjective which serves to characterize the measure and extent of the action.

Cf. Dem. 37. 3. Δεόμαι μέτρια καὶ δίκαια ὑμῶν.

Xen. Œc. 24. Κῦρος...ἄλλατ' ἐφιλοφρονεῖτο καὶ κ. τ. λ.

7. ἔνεστι. "There is inherent in" ἔξεστιν = It is allowed, *i.e.*, there is no law to prevent it.

πάρεστιν = It is present to one, *i.e.*, there is an opportunity of doing.

ἔνεστιν = It is inherent in, *i.e.*, the nature of the case permits.

ὁ γάρ με Θησέως παῖς, Ἀμαζόνος τόκος 10
Ἱππόλυτος, ἁγνοῦ Πιτθέως παιδεύματα,
μόνος πολιτῶν τῆσδε γῆς Τροιζηνίας
λέγει κακίστην δαιμόνων πεφυκέναι,
ἀναίνεται δὲ λέκτρα κοὐ ψαύει γάμων·
Φοίβου δ' ἀδελφὴν Ἄρτεμιν Διὸς κόρην 15
τιμᾷ μεγίστην δαιμόνων ἡγούμενος·
χλωρὰν δ' ἀν' ὕλην παρθένῳ ξυνὼν ἀεὶ
κυσὶν ταχείαις θῆρας ἐξαιρεῖ χθονός,
μείζω βροτείας προσπεσὼν ὁμιλίας.
τούτοισι μέν νυν οὐ φθονῶ· τί γάρ με δεῖ; 20
ἃ δ' εἰς ἔμ' ἡμάρτηκε, τιμωρήσομαι
Ἱππόλυτον ἐν τῇδ' ἡμέρᾳ· τὰ πολλὰ δὲ
πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ.
ἐλθόντα γάρ νιν Πιτθέως ποτ' ἐκ δόμων
σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων 25
Πανδίονος γῆν πατρὸς εὐγενὴς δάμαρ

10. *με* is out of place: it is governed by *λέγει*: Its juxtaposition to *Θήσεως παῖς* is for the sake of antithesis, to make emphasis.

11. *παιδεύματα Πιτθέως*. Pittheus, king of Trœzene, celebrated for his learning—he educated Hippolytus—and was Grandfather of Theseus.

17. *ξυνὼν ἀεὶ*: ever with her (Artemis) but she was perfectly invisible all the time; cf. line 86. *ὄμμαδ' οὐχ ὁρῶν τὸ σόν*: The *ἀεὶ* is not mere padding to fill the line; Aphrodite's grievance is that Hippolytus spends *all* his time with Artemis to the neglect of herself.

19. *προσπεσὼν*. "having fallen upon greater than, &c." This use of *προσπεσὼν* is rare and curious.

23. *προκόψασα*: The construction is broken: *δεῖ* would be right if we had *προκόψασαν*, as it is we should expect *δέομαι*.

προκόπτειν = "to forward a work;" metaph. from preparing a road by cutting down trees and obstacles in the way, cf. Latin decido = settle a dispute in the shortest way.

24. *γάρ*. not to be translated. It is here used (as frequently) to introduce a narrative.

25. *μυστηρ*. The rites of the dread Goddesses, *αἱ Σεμναί*. The Greeks, through fear of speaking an ill-omened word called them *αἱ Εὐμενίδαι*.

cf. *Soph. O.C.* 90: Hippolytus' answer infra 100, shews that he understood the *σεμνὴν δαίμονα* of 99 in this sense; whereas Cupris was meant.

ἰδοῦσα Φαίδρα καρδίαν κατέσχετο
ἔρωτι δεινῷ τοῖς ἐμοῖς βουλεύμασι.
καὶ πρὶν μὲν ἐλθεῖν τήνδε γῆν Τροιζηνίαν,
πέτραν παρ' αὐτὴν Παλλάδος κατόψιον 30
γῆς τῆσδε ναὸν Κύπριδος ἐγκαθείσατο,
ἐρῶσ' ἔρωτ' ἔκδημον· Ἱππολύτῳ δ' ἔπι
τὸ λοιπὸν ὠνόμαζεν ἱδρύσθαι θεάν.
ἐπεὶ δὲ Θησεὺς Κεκροπίαν λείπει χθόνα,
μίασμα φεύγων αἵματος Παλλαντιδῶν, 35
καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,
ἐνιαυσίαν ἔκδημον αἰνέσας φυγήν,
ἐνταῦθα δὴ στένουσα κἀκπεπληγμένη
κέντροις ἔρωτος ἡ τάλαιν' ἀπόλλυται
σιγῇ· σύνοιδε δ' οὔτις οἰκετῶν νόσον. 40
ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα δεῖ πεσεῖν·
δείξω δὲ Θησεῖ πρᾶγμα, κἀκφανήσεται.

27. καρδ. κατεσχετο. notice the use of the middle: "had her heart seized with love." English idiom, "her heart was inspired with love."

30. ἐγκαθείσατο παρ' αὐτὴν. Pregnant use of preposition; "founded it up to the very rock," *i.e.* brought the material to the rock and founded the shrine there.

— κατόψιον γῆς, "looking down upon." cf. Æsch. *Agam.* 290.

— πέτρα παλλάδος. The Acropolis at Athens.

32. ἔκδημον. Being filled with love of one in a foreign land: (var. lect. ἔκδηλον = love for one removed from sight. Monk admits ἔκδημον into his text, but thinks both this and the next line are spurious. I have taken ἔκδημον.

— Ἱππολύτῳ δ' ἔπι. To conciliate Hippolytus' love, lit. with a view to Hippolytus.

33. τὸ λοιπόν. Used in affirmative sentences, and refers to duration of time. τοῦ λοιποῦ = in negative sentences, to a single point of time.

35. φεύγων. In exile opp. to διώκων. Theseus had slain the Pallantidæ for an attack on his sovereignty at Athens.

37 ἐν. φύγὴν αἰνέσας. Having thought it prudent to go abroad for a year. For this use of αἰνεῖν and ἐπαινεῖν = to think advisable, cf. Eur. *Alcest.* 2.

41. πεσεῖν. To fall vainly, *i.e.* unheeded.

καὶ τὸν μὲν ἡμῖν πολέμιον πεφυκότα
κτενεῖ πατὴρ ἀραῖσιν, ἃς ὁ πόντιος
ἄναξ Ποσειδῶν ὤπασεν Θησεῖ γέρας, 45
μηδὲν μάταιον εἰς τρὶς εὔξασθαι θεῷ.
ἡ δ' εὐκλεὴς μέν, ἀλλ' ὅμως ἀπόλλυται,
Φαίδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν
τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ
δίκην τοσαύτην ὥστ' ἐμοὶ καλῶς ἔχειν. 50
ἀλλ' εἰσορῶ γὰρ τόνδε παῖδα Θησέως
στείγοντα θήρας μόχθον ἐκλελοιπότα,
Ἱππόλυτον, ἔξω τῶνδε βήσομαι τόπων.
πολὺς δ' ἅμ' αὐτῷ προσπόλων ὀπισθόπους
κῶμος λέλακεν Ἄρτεμιν τιμῶν θεὰν 55
ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεῳγμένας πύλας
Ἅιδου, φάος δὲ λοίσθιον βλέπων τόδε.

57—87. Hippolytus approaches with attendants: they sing a short ode to Artemis, and Hippolytus offers her a chaplet.

43. πεφυκότα. The man who is in his very nature our enemy. Nauck reads νεανίαν.

46. μηδὲν ἐς τρὶς εὐξ. ματ. That up to the third wish nothing should be asked in vain.

cf. Soph. *Fr.* 678. 13. τιν' οὐ παλαίουσ' ἐς τρὶς ἐκβάλλοι θεῶν;

47. ἀπόλλυται. Notice the present tense: is on the point of dying, almost = ὀλεῖται. for μὲν...ἀλλ' ὅμως, cf. *Bacchæ* 1026. ὡς σε στενάξω, δοῦλος ὢν μὲν ἀλλ' ὅμως.

48. μὴ οὐ with the Infinitive follows verbs of preventing, denying, hesitating, distrusting, but under the same limitation as the Latin "Quin," namely, that a negative must be joined with the principal verb. (N.B.—The negative may take the form of an interrogative.)

cf. Plat. *Gorg.* § 509. ὀυδεὶς οἷοστ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι.

Compare Æsch. *P. V.* 465. Soph. *Ajax* 540. and Plat. *Gorg.* p. 461 C.

51. ἀλλ'..γὰρ. ἀλλὰ goes with βήσομαι. εἰσορῶ γὰρ is a kind of parenthesis, and gives the reason for βήσομαι.

57. λοίσθιον. Prædicative, looking on this day last. οὐ γὰρ οἶδ': Had they known of his approaching death they would not have sung ὕμνοι (joyful songs).

ΙΠ. ἕπεσθ' ᾄδοντες ἕπεσθε
τὰν Διὸς οὐρανίαν 60
Ἄρτεμιν, ᾇ μελόμεσθα.
ΘΕ. πότνια πότνια σεμνοτάτα,
Ζανὸς γένεθλον,
χαῖρε χαῖρέ μοι, ὦ κόρα
Λατοῦς Ἄρτεμι καὶ Διός, 65
καλλίστα πολὺ παρθένων,
ἃ μέγαν κατ' οὐρανὸν
ναίεις εὐπατέρειαν αὐλάν,
Ζανὸς πολύχρυσὸν οἶκον.
χαῖρέ μοι, ὦ καλλίστα 70
καλλίστα τῶν κατ' Ὄλυμπον
παρθένων, Ἄρτεμι.
ΙΠ. σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου
λειμῶνος, ὦ δέσποινα, κοσμήσας φέρω,
ἔνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ 75
οὔτ' ἦλθέ πω σίδηρος, ἀλλ' ἀκήρατον
μέλισσα λειμῶν' ἐαρινὸν διέρχεται·
Αἰδὼς δὲ ποταμίαισι κηπεύει δρόσοις,
ὅσοις διδακτὸν μηδέν, ἀλλ' ἐν τῇ φύσει
τὰ σωφρονεῖν εἴληχεν εἰς τὰ πάνθ' ὁμῶς, 80
τούτοις δρέπεσθαι· τοῖς κακοῖσι δ' οὐ θέμις.
ἀλλ' ὦ φίλη δέσποινα, χρυσέας κόμης

59. τὰν Διός. Understand κόρην.

68. εὐπατέρειαν. This epithet is applied to Helen by Homer. It occurs nowhere else in Euripides.

79. ὅσοις διδακτὸν μηδέν. cf. Shakespeare, *Cymbeline* iv. 2.

'Tis wonder
That an invisible instinct should frame them
To Royalty unlearned, honour untaught,
Civility, not seen from other men.

— A various reading is ὅστις διδακτον, which Monk adopts, saying that εἴληχεν = contigit in a neuter sense is unusual. But it occurs in Eur. *Helen.* 214, intransitively at any rate. Monk says that the M.SS. and old editions read ὅσοις.

ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἄπο.
μόνῳ γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν·
σοὶ καὶ ξύνειμι καὶ λόγοις σ' ἀμείβομαι, 85
κλύων μὲν αὐδήν, ὄμμα δ' οὐχ ὁρῶν τὸ σόν.
τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμην βίου.

ΘΕ. ἄναξ, θεοὺς γάρ δεσπότας καλεῖν χρεών,
ἆρ' ἄν τί μου δέξαιο βουλεύσαντος εὖ;

ΙΠ. καὶ κάρτα γ'· ἢ γὰρ οὐ σοφοὶ φαινοίμεθ' ἄν.. 90

ΘΕ. οἶσθ' οὖν βροτοῖσιν ὃς καθέστηκεν νόμος,

ΙΠ. οὐκ οἶδα· τοῦ δὲ καί μ' ἀνιστορεῖς πέρι;

ΘΕ. μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν φίλον;

ΙΠ. ὀρθῶς γε· τίς δ' οὐ σεμνὸς ἀχθεινὸς βροτῶν;

ΘΕ. ἐν δ' εὐπροσηγόροισιν ἔστι τις χάρις; 95

ΙΠ. πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.

ΘΕ. ἢ κἀν θεοῖσι ταὐτὸν ἐλπίζεις τόδε;

ΙΠ. εἴπερ γε θνητοὶ θεῶν νόμοισι χρώμεθα.

ΘΕ. πῶς οὖν σὺ σεμνὴν δαίμον' οὐ προσεννέπεις;—

ΙΠ. τίν'; εὐλαβοῦ δὲ μή τι σοῦ σφαλῇ στόμα. 100

From 88—120 there is a dialogue between Hippolytus and attendants.

86. Compare 17 supra and 1391 infra.

87. Compare Soph. *O.C.* 91, and Eur. *Elect.* 956, for the metaphor; such phrases as these should be carefully noted by a school-boy for future use in Greek verse.

90. Understand εἰ μὴ δεξαίμεθα from line 89.

93. τὸ σεμνὸν here = haughtiness. It has almost the same force as the Latin Improbus = unconscionable.

Compare Eur. *Medea* 215. The attendants wish to shew that as this kind of τὸ σεμνὸν is disagreeable to men, so it is with the Gods (line 97).

94. ἀχθεινός = βάρυς = odiosus, a bore.

98. εἴπεργε..χρώμεθα. Yes, if, &c. Here γε answers yes with emphasis to the question in line 97. γε can be introduced with effect in composition. The student may refer to Madvig's Greek Syntax for its use, but his best guide will be his own observation.

99. σεμνὴν δαίμονα. Here σεμνὴν is a 'double entendre,' the attendant applies the epithet in its ordinary sense of 'revered,' 'great.' Whereas Hippolytus thinks that she uses it in its technical meaning of one of the Eumenidæ (*dread* Goddess).

ΘΕ. τήνδ' ἣ πύλαισι σαῖς ἐφέστηκεν Κύπρις.
ΙΠ. πρόσωθεν αὐτὴν ἁγνὸς ὢν ἀσπάζομαι.
ΘΕ. σεμνὴ γε μέντοι κἀπίσημος ἐν βροτοῖς.
ΙΠ. ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει.
ΘΕ. εὐδαιμονοίης νοῦν ἔχων ὅσον σε δεῖ. 105
ΙΠ. οὐδείς μ' ἀρέσκει νυκτὶ θαυμαστὸς θεῶν.
ΘΕ. τιμαῖσιν, ὦ παῖ, δαιμόνων χρῆσθαι χρεών.
ΙΠ. χωρεῖτ', ὀπαδοί, καὶ παρελθόντες δόμους
σίτων μέλεσθε· τερπνὸν ἐκ κυναγίας
τράπεζα πλήρης· καὶ καταψήχειν χρεὼν 110
ἵππους, ὅπως ἂν ἅρμασι ζεύξας ὕπο
βορᾶς κορεσθεὶς γυμνάσω τὰ πρόσφορα·
τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω.
ΘΕ. ἡμεῖς δέ, τοὺς νέους γὰρ οὐ μιμητέον,
φρονοῦντες οὕτως ὡς πρέπει δούλοις λέγειν, 115
προσευξόμεσθα τοῖσι σοῖς ἀγάλμασι,
δέσποινα Κύπρι. χρὴ δὲ συγγνώμην ἔχειν,
εἴ τίς σ' ὑφ' ἥβης σπλάγχνον ἔντονον φέρων
μάταια βάζει· μὴ δόκει τούτου κλύειν·
σοφωτέρους γὰρ χρὴ βροτῶν εἶναι θεούς. 120

101. Notice the emphatic positions at the ends of the line of the words Κύπρις and τήνδε. Translate, "The lady yonder who watches over your gates, Cupris that is." By τήνδε the attendant would seem to indicate with the finger some statue of Cupris over the gates.

102. ἀσπάζομαι: as used by Aristophanes was the new-fashioned salutation on meeting, χαῖρε the old form.

104. ἄλλοισιν ἄλλος. *Always* = one to one, another to another, when conjoined in this manner. Translate "some people respect some gods and men, others others, *i.e.* different people respect different, &c.

113. πόλλα χαίρειν (purposely ambiguous). It may mean "Good bye for good," or All hail! Hippolytus means the first.

119. μὴ δόκει κλύειν. Pretend not to hear. For this use of μὴ δοκεῖν = dissimulare. Compare Eur. *Med.* 67. ἤκουσά του λέγοντος οὐ δοκῶν κλύειν, also Aristoph. *Ranæ* 531 (Holden), *Pax* 998 (1051), Eur. *Alcest.* 957, *Hippolytus* 463.

120. σοφωτέρους. More clever. σοφία is an intellectual virtue. σωφροσύνη: a moral virtue, temperance in its widest sense—"discretion."

ΧΟ. Ὠκεανοῦ τις ὕδωρ στρ.
στάζουσα πέτρα λέγεται
βαπτὰν κάλπισι ῥυτὰν
παγὰν προϊεῖσα κρημνῶν,
ὅθι μοί τις ἦν φίλα, 125
πορφύρεα φάρεα
ποταμίᾳ δρόσῳ
τέγγουσα, θερμᾶς δ' ἐπὶ νῶτα πέτρας
εὐαλίου κατέβαλλ'· ὅθεν μοι
πρώτα φάτις ἦλθε δέσποιναν 130
τειρομέναν νοσερᾷ ἀντ.
κοίτᾳ δέμας ἐντὸς ἔχειν
οἴκων, λεπτὰ δὲ φάρη
ξανθὰν κεφαλὰν σκιάζειν.
τριτάταν δέ νιν κλύω 135
τάνδε κατ' ἀμβροσίου
στόματος ἀμέραν
Δάματρος ἀκτᾶς δέμας ἁγνὸν ἴσχειν,
κρυπτῷ πάθει θανάτου θέλουσαν
κέλσαι ποτὶ τέρμα δύστανον. 140
σὺ γὰρ ἔνθεος, ὦ κούρα, στρ.
εἴτ' ἐκ Πανὸς εἴθ' Ἑκάτας

121—175. The chorus of Trœzenian women come, saying they have heard a rumour that Phædra is ill.

138. ἀκτᾶς δέμας ἁγνὸν ἴσχειν: pure from bread of Demeter down her ambrosial throat, for ἁγνὸν with Gen. in this sense, cf. Plato *Legg.* 759 C. and infra 1003.

139. κρυπτῷ. Prædicative, it adds to the idea of death. Translate "With her woe undiscovered."

140. κέλσαι. Homer uses κέλλειν in sense of running a ship on shore, and the notion of reaching a haven pursues the word through all its metaphors.

142. ἐκ πανὸς. Pan, the inspirer of madness: cf. πανικὸς φόβος.

ἢ σεμνῶν Κορυβάντων
ἢ ματρὸς ὀρείας φοιτᾷς,
σὺδ' ἀμφὶ τὰν πολύθηρον 145
Δίκτυνναν ἀμπλακίαις
ἀνίερος ἀθύτων πελάνων τρύχει.
φοιτᾷ γὰρ καὶ διὰ λίμνας
χέρσον θ' ὑπὲρ πελάγους
δίναισιν νοτίας ἅλμας. 150
ἢ πόσιν τὸν Ἐρεχθειδᾶν ἀντ.
ἀρχαγὸν τὸν εὐπατρίδαν
ποιμαίνει τις ἐν οἴκοις
κρυπτὰ κοίτα λεχέων σῶν;
ἢ ναυβάτας τις ἔπλευσεν 155
Κρήτας ἔξορμος ἀνὴρ
λιμένα τὸν εὐξεινότατον ναύταις,
φάμαν πέμπων βασιλείᾳ,
λύπᾳ δ' ὑπὲρ παθέων
εὐναία δέδεται ψυχάν; 160
φιλεῖ δὲ τᾷ δυστρόπῳ γυναικῶν
ἁρμονίᾳ κακᾷ δύστανος
ἀμηχανία συνοικεῖν
ὠδίνων τε καὶ ἀφροσύνας.
δι' ἐμᾶς ᾔξέν ποτε νηδύος ἄδ' αὔρα 165

143. Κορυβαντῶν: These were the priests of Cybele or Rhea in Phrygia. ματρ, ὀρ: *Rhea.*

145. σὺδ'. Nauck's reading is εἴτε. I have taken Monk's.

146. Δίκτυννα. Artemis, goddess of the chace, from δίκτυον, a net.

148, 149. καὶ διὰ λίμνας χέρσον θ' ὑπὲρ. "*even* over the sea and beyond the land;" *not* "both.....and." The Greeks to express 'both...and' used τε...τε, τε...καί, καί...καί, but *never* καί...τε.

153. ποιμαίνειν: like βουκολεῖν, to beguile, cf. Theocritus xi. 80. cf. Latin *pascere* and *lactare*.

— ποιμ. τις, κρυπτὰ κοίτα. Monk reads κρυπτᾷ κοίτᾳ, making τις alone the subject which is more after the Greek manner than the reading in the text.

159. ὑπὲρ παθέων. About her hap.

165. ἀφροσύνη and μωρία in Euripides usually mean lustfulness.

τὰν δ' εὔλοχον οὐρανίαν
τόξων μεδέουσαν ἀύτευν
Ἄρτεμιν, καί μοι πολυζήλωτος ἀεὶ
σὺν θεοῖσι φοιτᾷ.
ἀλλ' ἥδε τροφὸς γεραιὰ πρὸ θυρῶν 170
τήνδε κομίζουσ' ἔξω μελάθρων·
στυγνὸν δ' ὀφρύων νέφος αὐξάνεται.
τί ποτ' ἔστι μαθεῖν ἔραται ψυχά,
τί δεδήληται
δέμας ἀλλόχροον βασιλείας. 175

ΤΡ. ὦ κακὰ θνητῶν στυγεραί τε νόσοι.
τί σ' ἐγὼ δράσω; τί δὲ μή δράσω;
τόδε σοι φέγγος, λαμπρὸς ὅδ' αἰθήρ·
ἔξω δὲ δόμων ἤδη νοσερᾶς
δέμνια κοίτας. 180
δεῦρο γὰρ ἐλθεῖν πᾶν ἔπος ἦν σοι·
τάχα δ' εἰς θαλάμους σπεύσεις τὸ πάλιν.
ταχὺ γὰρ σφάλλει κοὐδενὶ χαίρεις,
οὐδέ σ' ἀρέσκει τὸ παρόν, τὸ δ' ἀπὸν
φίλτερον ἡγεῖ. 185
κρεῖσσον δὲ νοσεῖν ἢ θεραπεύειν·
τὸ μέν ἐστιν ἁπλοῦν, τῷ δὲ συνάπτει
λύπη τε φρενῶν χειροῖν τε πόνος.

175—266. Phædra and her nurse now come before us. The nurse scolds her mistress for not knowing her own mind, she moralizes and wishes she could bear to part with Phaedra. The queen raves now for one thing, now for another.

166. *ἀϋτέω.* In the Attic Poets only in the Present and Imperf. In Homer it is only used in 3rd sing. Imperf. cf. *Il.* xx. 50 : xxi. 582.

172. *νέφος* = gloom of the face. Compare for this use *Medea* 107.

175. *ἀλλόχροον* is prædicative.

178. *τί..δράσω;* deliberative subjunctive, cf. 782 infra note.

184. *ταχὺ σφάλλει.* You are soon put out, *i.e.* (a thing is no sooner obtained than you despise it).

πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων,
κοὐκ ἔστι πόνων ἀνάπαυσις· 190
ἀλλ' ὅ τι τοῦ ζῆν φίλτερον ἄλλο
σκότος ἀμπίσχων κρύπτει νεφέλαις.
δυσέρωτες δὴ φαινόμεθ' ὄντες
τοῦδ' ὅ τι τοῦτο στίλβει κατὰ γῆν,
δι' ἀπειροσύνην ἄλλου βιότου 195
κοὐκ ἀπόδειξιν τῶν ὑπὸ γαίας·
μύθοις δ' ἄλλως φερόμεσθα.

ΦΑΙ. αἴρετέ μου δέμας, ὀρθοῦτε κάρα·
λέλυμαι μελέων σύνδεσμα, φίλαι.
λάβετ' εὐπήχεις χεῖρας, πρόπολοι. 200
βαρύ μοι κεφαλῆς ἐπίκρανον ἔχειν·
ἄφελ', ἀμπέτασον βόστρυχον ὤμοις.

ΤΡ. θάρσει, τέκνον, καὶ μὴ χαλεπῶς
μετάβαλλε δέμας.
ῥᾷον δὲ νόσον μετά θ' ἡσυχίας 205
καὶ γενναίου λήματος οἴσεις·
μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.

194. δυσέρωτες τοῦδε. Fond of it to your ruin, cf. *Thucy.* vi. 13. δυσέρωτας εἶναι τῶν ἀπόντων, and the Latin '*perdite amantes.*'

196. οὐκ ἀπόδειξιν. This is one word in construction = κάλυψιν, cf. *Orest.* 942, οὐ σπάνις = abundantia.
Eur. *Bacchæ* 1288. ὡς ἐν οὐ καιρῷ πάρει.
Thucyd. { 3. 95. οὐ περιτείχισιν.
{ 5. 35. οὐκ ἀπόδοσιν.
also Thucyd. I. 137 : 7 : v. 50. 4.

198. ἄλλως. "To no purpose," vainly, cf. 1367 infra : It strictly means "in another way," then "in another way than is good," "so idly foolishly." Compare the use of ἕτερος = κακός.

— Matth. Gr. Gr. § 597, just reverses it, he says "ἄλλως" also means nothing but "nil nisi"; hence ἄλλως λέγειν, "do nothing but speak," "speak in vain," "idly."

— There is another use of ἄλλως, ὄχλος ἄλλως = "mere bother": for which the reader will do well to consult Mr. Shilleto's note to *Dem.* falsa. legat. § 27. also cf. *Theætet.* 176. D. ὅτι οὐ λῆροί εἰσι, γῆς ἄλλως ἄχθη (mere burdens of the earth.)

ΦΑΙ. αἰαῖ·
πῶς ἂν δροσερᾶς ἀπὸ κρηνῖδος
καθαρῶν ὑδάτων πῶμ' ἀρυσαίμην
ὑπό τ' αἰγείροις ἔν τε κομήτῃ 210
λειμῶνι κλιθεῖσ' ἀναπαυσαίμην.
ΤΡ. ὦ παῖ, τί θροεῖς;
οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει
μανίας ἔποχον ῥίπτουσα λόγον;
ΦΑΙ. πέμπετέ μ' εἰς ὄρος· εἶμι πρὸς ὕλην 215
καὶ παρὰ πεύκας, ἵνα θηροφόνοι
στείβουσι κύνες
βαλιαῖς ἐλάφοις ἐγχριμπτόμεναι·
πρὸς θεῶν, ἔραμαι κυσὶ θωΰξαι
καὶ παρὰ χαίταν ξανθὴν ῥῖψαι 220
Θεσσαλὸν ὄρπακ', ἐπίλογχον ἔχουσ'
ἐν χειρὶ βέλος.

209. πῶς ἂν with Optative: The various ways of expressing a wish are by εἰ, εἰ γάρ, εἴθε, ὡς, πῶς ἄν, with the optative: or by εἴθ' ὤφελον-ες-ε, ὡς ὤφελον or ὤφελον alone with the Infinitive.

Cf. *Iliad* xxi. 279. ὡς μ' ὄφελ' Ἕκτωρ κτεῖναι.
Eur. *Medea* i. εἴθ' ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος.
Eur. *Hecuba*, 824. εἴ μοι γένοιτο.

But εἰ = utinam, is generally followed by γάρ, cf. Hom. *Od.* iii. 205. εἰ γὰρ ἐμοί..παραθεῖειν.

Compare Matth. Gr. Gr. § 513, and Eur. *Medea*, 96, 174:

Si for *utinam* occurs in Latin poets, cf. Virg. *Æn.* vi. 187. Compare too the Latin use of interrogative *quis*. "O quæ satis alta dehiscat. terra mihi?"

213. οὐ μὴ with the 2nd person Fut. Indic. is a strong prohibition:
cf. Eur. *Bacchæ* 243, οὐ μὴ προσοίσεις χεῖρα..
Eur. *Medea* 1151, οὐ μὴ δυσμένης ἔσει = μὴ ἴσθι.
οὐ μὴ with the Aorist Subj. a strong negation:
cf. Eur. *Hec.* 1022, ἀλλ' οὔτι μὴ φύγητε..and *Cyclop.* 662.

214. μανίας ἔποχον: that aims at madness, cf. Eur. *Herc. Fur.* 984, and Mr. Paley's note to *Hippolytus* 214.

218. βαλιαῖς = dappled, cf. *Hecuba* 90. *Alcest.* 579.

— ἐγχριμπτόμεναι, sc. κύνες. Monk, and with him Mr. Paley, reads ἐγχριμπτομένα, and conjoin it to the subject of εἶμι.

219. πρὸς θεῶν. Invocation as always, for ἔραμαι. θω. = ἐασόν με θω.

221. ὄρπαξ. cf. *Bacchæ* 1205.

ΤΡ. τί ποτ' ὦ τέκνον, τάδε κηραίνεις;
τί κυνηγεσίων καὶ σοὶ μελέτη;
τί δὲ κρηναίων νασμῶν ἔρασαι; 225
πάρα γὰρ δροσερὰ πύργοις συνεχὴς
κλιτύς, ὅθεν σοι πῶμα γένοιτ' ἄν.
ΦΑΙ. δέσποιν' ἁλίας Ἄρτεμι Λίμνας
καὶ γυμνασίων τῶν ἱπποκρότων,
εἴθε γενοίμαν ἐν σοῖς δαπέδοις, 230
πώλοις Ἐνέτας δαμαλιζομένα.
ΤΡ. τί τόδ' αὖ παράφρων ἔρριψας ἔπος;
νῦν δὴ μὲν ὄρος βᾶσ' ἐπὶ θήρας
πόθον ἐστέλλου, νῦν δ' αὖ ψαμάθοις
ἐπ' ἀκυμάντοις πώλων ἔρασαι. 235
τάδε μαντείας ἄξια πολλῆς,
ὅστις σε θεῶν ἀνασειράζει
καὶ παρακόπτει φρένας, ὦ παῖ.
ΦΑΙ. δύστανος ἐγώ, τί ποτ' εἰργασάμην;
ποῖ παρεπλάγχθην γνώμης ἀγαθής; 240
ἐμάνην, ἔπεσον δαίμονος ἄτῃ.
φεῦ φεῦ, τλήμων.
μαῖα, πάλιν μου κρύψον κεφαλάν·
αἰδούμεθα γὰρ τὰ λελεγμένα μοι.
κρύπτε· κατ' ὄσσων δάκρυ μοι βαίνει, 245

224. καὶ σοὶ. καὶ represented in English by strong emphasis on *you*. "What concern have *you* in hunting."

228. ἁλίας Λίμνας, cf. infra 1132. The Trœzenian gymnasium near the shore.

231. Ἐνέτας. Antenor led colonists to Venetia after the destruction of Troy. The Veneti were celebrated for their breed of horses, cf. Virg. *Æn.* I. 242.

234. Setting your ideas to a desire for the chace, take ἐπὶ with πόθον.
— ἐστέλλου = (lit. preparing yourself for), so the sentence = ἐποθεῖς θήραν.

235. ψαμάθ ἀκυμ: *i.e.*, the race-course, the sands unwashed by the waves, "the dry sands."

237. ἀνασειράζει. "Draw off the right course," metaphor from pulling the rein of the trace-horse so as to draw him to one side.

καὶ ἐπ' αἰσχύνην ὄμμα τέτραπται.
τὸ γὰρ ὀρθοῦσθαι γνώμην ὀδυνᾷ,
τὸ δὲ μαινόμενον κακόν· ἀλλὰ κρατεῖ
μὴ γιγνώσκοντ' ἀπολέσθαι.

ΤΡ. κρύπτω· τὸ δ' ἐμὸν πότε δὴ θάνατος 250
σῶμα καλύψει;
πολλὰ διδάσκει μ' ὁ πολὺς βίοτος.
χρῆν γὰρ μετρίας εἰς ἀλλήλους
φιλίας θνητοὺς ἀνακίρνασθαι
καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς, 255
εὔλυτα δ' εἶναι στέργηθρα φρενῶν
ἀπό τ' ὤσασθαι καὶ ξυντεῖναι.
τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν
ψυχὴν χαλεπὸν βάρος, ὡς κἀγὼ
τῆσδ' ὑπεραλγῶ. 260
βιότου δ' ἀτρεκεῖς ἐπιτηδεύσεις
φασὶ σφάλλειν πλέον ἢ τέρπειν
τῇ θ' ὑγιείᾳ μᾶλλον πολεμεῖν.
οὕτω τὸ λίαν ἧσσον ἐπαινῶ
τοῦ μηδὲν ἄγαν· 265
καὶ ξυμφήσουσι σοφοί μοι.

ΧΟ. γύναι γεραιά, βασιλίδος πιστὴ τροφὲ
Φαίδρας, ὁρῶ μὲν τάσδε δυστήνους τύχας,
ἄσημα δ' ἡμῖν ἥτις ἐστὶν ἡ νόσος·

267—430. The Chorus try to find out from the nurse what ails Phædra. The nurse (line 310) moves the Queen by mentioning Hippolytus' name. At length Phædra gives her own account in lines 372—430.

254. ἀνακίρνασθαι. Join friendship, metaphor from mixing wine and swearing friendship over it, cf. Æsch. *Choeph.* 336. *Agam.* 771. *Herod.* iv. 152.

255. ἄκε μυελ. cf. *Bacchæ* 203. ἄκρος can mean (as here) "going deep," or "*just touching the surface.*"

261. ἀτρεκεῖς = over exact, cf. infra 469 and 1116.

265. τοῦ μηδὲν ἄγαν: Chilon of Sparta is author of this saying, cf. Aristot. *Rhet.* 2, 12, 14.

269. Notice that ἄσημα is neuter plural.

σοῦ δ' ἂν πυθέσθαι καὶ κλύειν βουλοίμεθ' ἄν. 270
ΤΡ. οὐκ οἶδ' ἐλέγχους· οὐ γὰρ ἐννέπειν θέλει.
ΧΟ. οὐδ' ἥτις ἀρχὴ τῶνδε πημάτων ἔφυ;
ΤΡ. εἰς ταὐτὸν ἥκεις· πάντα γὰρ σιγᾷ τάδε.
ΧΟ. ὡς ἀσθενεῖ τε καὶ κατέξανται δέμας.
ΤΡ. πῶς δ' οὔ, τριταίαν οὖσ' ἄσιτος ἡμέραν; 275
ΧΟ. πότερον ὑπ' ἄτης ἢ θανεῖν πειρωμένη;
ΤΡ. θανεῖν· ἀσιτεῖ δ' εἰς ἀπόστασιν βίου.
ΧΟ. θαυμαστὸν εἶπας, εἰ τάδ' ἐξαρκεῖ πόσει.
ΤΡ. κρύπτει γὰρ ἥδε πῆμα κοὐ φησιν νοσεῖν.
ΧΟ. ὁ δ' εἰς πρόσωπον οὐ τεκμαίρεται βλέπων; 280
ΤΡ. ἔκδημος ὢν γὰρ τῆσδε τυγχάνει χθονός.
ΧΟ. σὺ δ' οὐκ ἀνάγκην προσφέρεις, πειρωμένη
νόσον πυθέσθαι τῆσδε καὶ πλάνον φρενῶν;
ΤΡ. εἰς πᾶν ἀφῖγμαι κοὐδὲν εἴργασμαι πλέον·
οὐ μὴν ἀνήσω γ' οὐδὲ νῦν προθυμίας, 285
ὡς ἂν παροῦσα καὶ σύ μοι ξυμμαρτυρῇς
οἷα πέφυκα δυστυχοῦσι δεσπόταις.
ἄγ', ὦ φίλη παῖ, τῶν πάροιθε μὲν λόγων
λαθώμεθ' ἄμφω, καὶ σύ θ' ἡδίων γενοῦ
στυγνὴν ὀφρὺν λύσασα καὶ γνώμης ὁδόν, 290
ἐγώ θ' ὅπῃ σοι μὴ καλῶς τόθ' εἰπόμην
μεθεῖσ' ἐπ' ἄλλον εἶμι βελτίω λόγον.
κεἰ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,

271. οὐκ οἶδ' ἐλέγχους. "I have no certain proof of her malady." Monk reads the pres. participle ἐλέγχουσ'—"I have learnt nothing by questioning her:" This (Monk's reading) suits the context, gives a special force to ἐλέγχουσ', and appears more like Greek.

274. κατέξανται: the strict sense is that of carding or combing: for this metaphorical meaning cf. *Troad* 509. *Medea* 1030.

275. πῶς δ' οὔ. "Of course" (how could you expect anything else).

— τριταίαν: here simply = τρίτην, cf. *Hec.* 32. It is the accusative of duration of time.

285. οὐ μὴν...γε = neque...tamen "for all that I will not desist even now, &c.

γυναῖκες αἵδε συγκαθιστάναι νόσον·
εἰ δ' ἔκφορός σοι συμφορὰ πρὸς ἄρσενας, 295
λέγ', ὡς ἰατροῖς πρᾶγμα μηνυθῇ τόδε.
εἶεν· τί σιγᾷς; οὐκ ἐχρῆν σιγᾶν, τέκνον,
ἀλλ' ἤ μ' ἐλέγχειν, εἴ τι μὴ καλῶς λέγω,
ἢ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις.
φθέγξαι τι, δεῦρ' ἄθρησον· ὦ τάλαιν' ἐγώ. 300
γυναῖκες, ἄλλως τούσδε μοχθοῦμεν πόνους,
ἴσον δ' ἄπεσμεν τῷ πρίν· οὔτε γὰρ τότε
λόγοις ἐτέγγεθ' ἥδε νῦν τ' οὐ πείθεται.
ἀλλ' ἴσθι μέντοι, πρὸς τάδ' αὐθαδεστέρα
γίγνου θαλάσσης, εἰ θανεῖ, προδοῦσα σοὺς 305
παῖδας πατρῴων μὴ μεθέξοντας δόμων,
μὰ τὴν ἄνασσαν ἱππίαν Ἀμαζόνα,
ἣ σοῖς τέκνοισι δεσπότην ἐγείνατο
νόθον φρονοῦντα γνήσι', οἶσθά νιν καλῶς
Ἱππόλυτον. ΦΑΙ. οἴμοι. ΤΡ. θιγγάνει σέθεν
τόδε; 310

ΦΑΙ. ἀπώλεσάς με, μαῖα, καί σε πρὸς θεῶν
τοῦδ' ἀνδρὸς αὖθις λίσσομαι σιγᾶν πέρι.

ΤΡ. ὁρᾷς; φρονεῖς μὲν εὖ, φρονοῦσα δ' οὐ θέλεις
παῖδάς τ' ὀνῆσαι καὶ σὸν ἐκσῶσαι βίον.

294. συγκαθίσταναι νόσον = "to help in curing," cf. *Herc. Fur.* κυνὸς κόμιστρα συγκατάστησον and *Thuc.* viii. 68.

295. ἐκφορός. Cf. infra 650 and *Æsch. Prom.* 1029.

301. ἄλλως, cf. 198. supra: note.

305. ἴσθι...προδοῦσα. By betraying the children the nurse means that by Phædra's death they will lose a protector, and that probably Hippolytus will acquire the sovereignty before them. She imagines Phædra is jealous of Hippolytus.

309. τόδε. A double entendre. The nurse thinks that Phædra is stung with jealousy at Hippolytus' name, and will live to protect her children; but Phædra only means, "don't mention his name, not wishing to have him called to her mind."

311. πρὸς θεῶν. Used in adjurations only, cf. infra 333, ἄπελθε πρὸς θεῶν and 507, also Soph. *Ajax* 370.

ΦΑΙ. φιλῶ τέκν' · ἄλλῃ δ' ἐν τύχῃ χειμάζομαι. 315
ΤΡ. ἁγνὰς μέν, ὦ παῖ, χεῖρας αἵματος φέρεις;
ΦΑΙ. χεῖρες μὲν ἁγναί, φρὴν δ' ἔχει μίασμά τι.
ΤΡ. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος;
ΦΑΙ. φίλος μ' ἀπόλλυσ' οὐχ ἑκοῦσαν οὐχ ἑκών.
ΤΡ. Θησεύς τιν' ἡμάρτηκεν εἰς σ' ἁμαρτίαν; 320
ΦΑΙ. μὴ δρῶσ' ἔγωγ' ἐκεῖνον ὀφθείην κακῶς.
ΤΡ. τί γὰρ τὸ δεινὸν τοῦθ' ὅ σ' ἐξαίρει θανεῖν;
ΦΑΙ. ἔα μ' ἁμαρτεῖν · οὐ γὰρ εἰς σ' ἁμαρτάνω.
ΤΡ. οὐ δῆθ' ἑκοῦσά γ', ἐν δὲ σοὶ λελείψομαι.
ΦΑΙ. τί δρᾷς; βιάζει χειρὸς ἐξαρτωμένη; 325
ΤΡ. καὶ σῶν γε γονάτων, κοὐ μεθήσομαί ποτε.
ΦΑΙ. κάκ', ὦ τάλαινα, σοὶ τάδ', εἰ πεύσει, κακά.
ΤΡ. μεῖζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι κακόν;
ΦΑΙ. ὀλεῖ · τὸ μέντοι πρᾶγμ' ἐμοὶ τιμὴν φέρει.
[ΤΡ. κἄπειτα κρύπτεις χρήσθ' ἱκνουμένης ἐμοῦ; 330
ΦΑΙ. ἐκ τῶν γὰρ αἰσχρῶν ἐσθλὰ μηχανώμεθα.]
ΤΡ. οὐκοῦν λέγουσα τιμιωτέρα φανεῖ.
ΦΑΙ. ἄπελθε πρὸς θεῶν, δεξιᾶς τ' ἐμῆς μέθες.
ΤΡ. οὐ δῆτ', ἐπεί μοι δῶρον οὐ δίδως ὃ χρῆν.
ΦΑΙ. δώσω · σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν. 335
ΤΡ. σιγῷμ' ἂν ἤδη · σὸς γὰρ οὑντεῦθεν λόγος.
ΦΑΙ. ὦ τλῆμον, οἷον, μῆτερ, ἠράσθης ἔρον,
ΤΡ. ὃν ἔσχε ταύρου, τέκνον, ἢ τί φῆς τόδε;

316. ἁγνὰς αἵματος, cf. 138. supra note. Compare also Hor. *Od.* I. 22, i. Integer vitæ scelerisque purus. For the antithesis between χεῖρες and φρὴν, cf. *Orest.* 1604.

319. Notice the apposition οὐχ ἑκ οὐχ ἑκ, cf. *Alcest.* 369, and Soph. *Ajax*, 620.

324. ἐν σοὶ λελείψομαι. Phædra says, let me alone, my wilfulness does not hurt you. (The nurse), no, not wittingly; still it is through you (dependent on you) that I shall fail, cf. *Alcest.* 389.

329. τὸ μέντοι πρᾶγμα, *i.e.* suicide which Phædra is meditating.

337. ὦ τλῆμον μῆτερ. It was Phædra's grandmother Europa, to whom Zeus made love, in the form of a bull.

ΦΑΙ. σύ τ', ὦ τάλαιν' ὄμαιμε, Διονύσου δάμαρ,
ΤΡ. τέκνον, τί πάσχεις; συγγόνους κακορροθεῖς; 340
ΦΑΙ. τρίτη δ' ἐγὼ δύστηνος ὡς ἀπόλλυμαι.
ΤΡ. ἔκ τοι πέπληγμαι· ποῖ προβήσεται λόγος;
ΦΑΙ. ἐκεῖθεν ἡμεῖς, οὐ νεωστὶ δυστυχεῖς.
ΤΡ. οὐδέν τι μᾶλλον οἷδ ἃ βούλομαι κλύειν.
ΦΑΙ. φεῦ·
πῶς ἂν σύ μοι λέξειας ἁμὲ χρὴ λέγειν; 345
ΤΡ. οὐ μάντις εἰμὶ τἀφανῆ γνῶναι σαφῶς.
ΦΑΙ. τί τοῦθ' ὃ δὴ λέγουσιν ἀνθρώπους ἐρᾶν;
ΤΡ. ἥδιστον, ὦ παῖ, ταὐτὸν ἀλγεινόν θ' ἅμα.
ΦΑΙ. ἡμεῖς ἂν εἴμεν θατέρῳ κεχρημένοι.
ΤΡ. τί φῄς; ἐρᾷς, ὦ τέκνον, ἀνθρώπων τίνος; 350
ΦΑΙ. ὅστις πόθ' οὗτός ἐσθ' ὁ τῆς Ἀμαζόνος—
ΤΡ. Ἱππόλυτον αὐδᾷς; ΦΑΙ. σοῦ τάδ', οὐκ ἐμοῦ κλύεις.
ΤΡ. οἴμοι, τί λέξεις, τέκνον; ὥς μ' ἀπώλεσας.
γυναῖκες, οὐκ ἀνασχέτ', οὐκ ἀνέξομαι
ζῶσ'· ἐχθρὸν ἦμαρ, ἐχθρὸν εἰσορῶ φάος. 355
ῥίψω μεθήσω σῶμ', ἀπαλλαχθήσομαι
βίου θανοῦσα· χαίρετ'· οὐκέτ' εἴμ' ἐγώ.
οἱ σώφρονες γὰρ οὐχ ἑκόντες, ἀλλ' ὅμως
κακῶν ἐρῶσι. Κύπρις οὐκ ἄρ' ἦν θεός,

339. Ariadne, wife of Dionysus.

342. ἔκ τοι πέπληγμαι. τοι is a confidential particle. "I assure you" here = "*Believe me I am, &c.*"

343. ἐκεῖθεν. Phædra referring to 337, a kind of family misfortune this μανία of ours.

347. τί τοῦθ'...ἐρᾶν. What is this they say "that men love"? cf. *Propert.* 2, 4, 14. quidquid habetur amor, &c.

358. ἀλλ' ὅμως, cf. 47. ὅμως, *i.e.* (in spite of their ἀκουσία *still they, &c.*)

359. ἄρα, with Imperfect = "*It was all along, and now I see that it was.*" "*the event proves.*"

— Translate "It was not, it seems, a goddess Cupris, but..."

— Cf. Soph. *Elect.* 762, μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἥκομεν.

— Also Soph. *Phil.* 996, Eur. *Hec.* 511, 1119.

ἀλλ' εἴ τι μεῖζον ἄλλο γίγνεται θεοῦ, 360
ἢ τήνδε κἀμὲ καὶ δόμους ἀπώλεσεν.

ΧΟ. ἄιες ὦ, ἔκλυες ὦ στρ.
ἀνήκουστα τᾶς
τυράννου πάθεα μέλεα θρεομένας.
ὀλοίμαν ἔγωγε, πρὶν σᾶν, φίλα,
κατανύσαι φρενῶν. ἰώ μοι, φεῦ φεῦ.
ὦ τάλαινα τῶνδ' ἀλγέων· 365
ὦ πόνοι τρέφοντες βροτούς.
ὄλωλας, ἐξέφηνας εἰς φάος κακά.
τίς σε παναμέριος ὅδε χρόνος μένει;
τελευτάσεταί τι καινὸν δόμοις.
ἄσημα δ' οὐκέτ' ἐστὶν οἳ φθίνει τύχα 370
Κύπριδος, ὦ τάλαινα παῖ Κρησία.

ΦΑΙ. Τροιζήνιαι γυναῖκες, αἳ τόδ' ἔσχατον
οἰκεῖτε χώρας Πελοπίας προνώπιον,
ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ
θνητῶν ἐφρόντισ' ᾗ διέφθαρται βίος. 375
καί μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν

360. εἴ τι μεῖζον θεοῦ, cf. τὸ δ' εὐτυχεῖν.
τό δ' ἐν βροτοῖς θεός τε καὶ θεοῦπλέον. *Æsch.*

365. κατανύσαι σᾶν φρενῶν. "Before you carry out the tendency of your thoughts." Perhaps δρόμον or ὁδόν may be supplied; Elmsley, (cf. (Lidd. & Scott) takes κατανύσαι to govern the Genitive; compare Soph. *Elect.* 1450. φίλης γὰρ προξένου κατήνυσαν where οἶκον is intended to be supplied by the hearer, here, however, there is a play on the meaning of the word κατανύειν, kill, despatch. Mr. Jebb says "κατήνυσαν from the notion of obtaining the object of one's pursuit is construed with a genitive in the sense of ἐπέτυχον," and compares Soph. *O. C.* 1487.

366. τρέφοντες = "attendant on," cf. *Trach.* 116, οὕτω δὲ τὸν καδμογενῆ τρέφει.

373. προνώπιον = πρόθυρον, a portico, the Latin vestibulum, to a ship coming to the Peloponnese from the East, cf. *Bacchæ* 639, 645.

375. ἐν μακρῷ χρ. ἐφρόντισα, cf. Arist. *Ran.* 931 (898 Holden). Aristoph. always has an aorist.

376. πράσσειν κάκιον (sc. ἡ ἀνάγκη ἐστιν) to fare worse than they need: for πράσσειν with an adverb in this sense, cf. Thucyd. vii. 24; Herod. i. 24, vi. 94; Æsch. *Pr.* 979; Soph. *Ant.* 701; Ar. *Plut.* 634, 802 (Holden, 626, 785); Eur. *Heracl.* 794.

πράσσειν κάκιον, ἔστι γάρ τό γ' εὖ φρονεῖν
πολλοῖσιν, ἀλλὰ τῇδ' ἀθρητέον τόδε·
τὰ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν,
οὐκ ἐκπονοῦμεν δ', οἱ μὲν ἀργίας ὕπο, 380
οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ
ἄλλην τιν'. εἰσὶ δ' ἡδοναὶ πολλαὶ βίου,
μακραί τε λέσχαι καὶ σχολή, τερπνὸν κακόν,
αἰδώς τε. δισσαὶ δ' εἰσίν, ἡ μὲν οὐ κακή,
ἡ δ' ἄχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφής, 385
οὐκ ἂν δύ' ἤστην ταὔτ' ἔχοντε γράμματα.
ταῦτ' οὖν ἐπειδὴ τυγχάνω φρονοῦσ' ἐγώ,
οὐκ ἔσθ' ὁποίῳ φαρμάκῳ διαφθερεῖν
ἔμελλον, ὥστε τοὔμπαλιν πεσεῖν φρενῶν.
λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν· 390
ἐπεί μ' ἔρως ἔτρωσεν, ἐσκόπουν ὅπως
κάλλιστ' ἐνέγκαιμ' αὐτόν. ἠρξάμην μὲν οὖν
ἐκ τοῦδε σιγᾶν τήνδε καὶ κρύπτειν νόσον.
γλώσσῃ γὰρ οὐδὲν πιστόν, ἡ θυραῖα μὲν
φρονήματ' ἀνδρῶν νουθετεῖν ἐπίσταται, 395
αὐτὴ δ' ὑφ' αὑτῆς πλεῖστα κέκτηται κακά.
τὸ δεύτερον δὲ τὴν ἄνοιαν εὖ φέρειν
τῷ σωφρονεῖν νικῶσα προυνοησάμην.

379. τὰ χρήστ' ἐπιστ', cf Ovid. *Metamorph.* 7, 20, video meliora proboque deteriora sequor; and Soph. *O. T.* 318, ταῦτα γὰρ καλῶς ἐγὼ εἰδὼς διώλεσα.

381. τοῦ καλοῦ, duty; τὸ καλ = that which is morally right, opp. to τὸ αἰσχρόν.

384. αἰδώς is two-fold, 1, want of decision (which shrinks from a good deed for fear of people's opinions), 2, modesty (which shrinks from improprieties from a pardonable sense of shame, *i.e.* in Phædra's case, a shy unwillingness to confide in Theseus.

385-6. "Had each its fitting sphere (occasion), though spelt the same they never would have been two."

388. διαφθερεῖν = to alter for the worse, "to alter," cf. *Medea* 1055, Æsch. *Agam.* 905, γνώμην διαφθεροῦντ' and Eur. *Hel.* 920.

390. καὶ σοί, to you (the Chorus) as well as to the nurse, in whom Phædra had confided, 352. supra.

τρίτον δ', ἐπειδὴ τοισίδ' οὐκ ἐξήνυτον
Κύπριν κρατῆσαι, κατθανεῖν ἔδοξέ μοι 400
κράτιστον· οὐδεὶς ἀντερεῖ βουλεύμασιν.
ἐμοὶ γὰρ εἴη μήτε λανθάνειν καλὰ
μήτ' αἰσχρὰ δρώσῃ μάρτυρας πολλοὺς ἔχειν.
τὸ δ' ἔργον ᾔδη τὴν νόσον τε δυσκλεᾶ,
γυνή τε πρὸς τοῖσδ' οὖσ' ἐγίγνωσκον καλῶς, 405
μίσημα πᾶσιν. ὡς ὄλοιτο παγκάκως
ἥτις πρὸς ἄνδρας ἤρξατ' αἰσχύνειν λέχη
πρώτη θυραίους. ἐκ δὲ γενναίων δόμων
τόδ' ἦρξε θηλείαισι γίγνεσθαι κακόν. 410
ὅταν γὰρ αἰσχρὰ τοῖσιν ἐσθλοῖσιν δοκῇ,
ἢ κάρτα δόξει τοῖς κακοῖς εἶναι καλά.
μισῶ δὲ καὶ τὰς σώφρονας μὲν ἐν λόγοις,
λάθρᾳ δὲ τόλμας οὐ καλὰς κεκτημένας.
αἳ πῶς ποτ', ὦ δέσποινα ποντία Κύπρι, 415
βλέπουσιν εἰς πρόσωπα τῶν ξυνευνετῶν
οὐδὲ σκότον φρίσσουσι τὸν ξυνεργάτην
τέρεμνά τ' οἴκων μή ποτε φθογγὴν ἀφῇ;
ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι,
ὡς μήποτ' ἄνδρα τὸν ἐμὸν αἰσχύνασ' ἁλῶ, 420
μὴ παῖδας οὓς ἔτικτον· ἀλλ' ἐλεύθεροι
παρρησίᾳ θάλλοντες οἰκοῖεν πόλιν
κλεινῶν Ἀθηνῶν, μητρὸς οὕνεκ' εὐκλεεῖς.

393. sqq. Notice the climax, the first plan was "Silence" (393), the second "self-control" (398), the third and last "Death" (400).

399. τοισίδ': so Monk. Mr. Paley reads τοῖσιν.

404. δυσκλεᾶ, sc. οὖσαν.

411. δοκῇ, understand with Monk εἶναι καλὰ from the following line.

421. One would expect μηδέ instead of μὴ here.

423. μητρὸς οὕνεκα, with reputation unstained as far as their mother is concerned. For οὕνεκα in this sense following its case, cf. Æsch. *Ag.* 796 (823), Soph. *Phil.* 774, *Elect.* 387, Arist. *Ach.* 386 (342. Holden).

δουλοῖ γὰρ ἄνδρα, κἂν θρασύσπλαγχνός τις ᾖ,
ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά. 425
μόνον δὲ τοῦτό φασ' ἀμιλλᾶσθαι βίῳ,
γνώμην δικαίαν κἀγαθήν, ὅτῳ παρῇ.
κακοὺς δὲ θνητῶν ἐξέφην', ὅταν τύχῃ,
προθεὶς κάτοπτρον ὥστε παρθένῳ νέᾳ
χρόνος· παρ' οἷσι μήποτ' ὀφθείην ἐγώ. 430

ΧΟ. φεῦ φεῦ· τὸ σῶφρον ὡς ἀπανταχοῦ καλὸν
καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπίζεται.

ΤΡ. δέσποιν', ἐμοί τοι ξυμφορὰ μὲν ἀρτίως
ἡ σὴ παρέσχε δεινὸν ἐξαίφνης φόβον·
νῦν δ' ἐννοοῦμαι φαῦλος οὖσα· κἂν βροτοῖς 435
αἱ δεύτεραί πως φροντίδες σοφώτεραι.
οὐ γάρ περισσὸν οὐδὲν οὐδ' ἔξω λόγου
πέπονθας· ὀργαὶ δ' εἰς σ' ἐπέσκηψαν θεᾶς.
ἐρᾷς· τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν.
κἄπειτ' ἔρωτος οὕνεκα ψυχὴν ὀλεῖς; 440
οὔ τἄρα λύει τοῖς ἐρῶσι τῶν πέλας
ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεών·
Κύπρις γὰρ οὐ φορητός, ἢν πολλὴ ῥυῇ·
ἢ τὸν μὲν εἴκονθ' ἡσυχῇ μετέρχεται,

432—520. The nurse shifts her ground—she tries to convince Phædra that her love is harmless, and adduces examples.

426. ἀμιλλᾶσθαι. Rival, be equal to, and so "support," cf. Æsch. *Theb.* 597.

428. ἐξέφηνα. Aorist of Habit, "is wont to shew." Madvig Grk. Syntax, § 111 (335. R. 3.) "The aorist is used of that which has often happened, and consequently is wont to happen, in which sense it may be found coupled with the present (which expresses the general relation absolutely," cf. Eur. *Med.* 130, 223, 245, *Hecuba* 596, διέφθειρε, and *Hippol.* 446, 644.

430. μήποτ' ὀφθείην, cf. 209. supra.

435. φαῦλος usually = bad of its kind, as σπουδαῖος = good of its kind, here φαυλ = mistaken.

441. λύει = λυσιτελεῖ, cf. Eur. *Med.* 1362. *Alc.* 627.

443. φορητός. Monk reads φορητὸν, thus οὐ φ, a thing intolerable. For πολλή, cf. line 1.

ὃν δ' ἂν περισσὸν καὶ φρονοῦνθ' εὕρῃ μέγα, 445
τοῦτον λαβοῦσα, πῶς δοκεῖς, καθύβρισεν.
φοιτᾷ δ' ἀν' αἰθέρ', ἔστι δ' ἐν θαλασσίῳ
κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφυ·
ἥδ' ἐστὶν ἡ σπείρουσα καὶ διδοῦσ' ἔρον,
οὗ πάντες ἐσμὲν οἱ κατὰ χθόν' ἔκγονοι. 450
ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων
ἔχουσιν αὐτοί τ' εἰσὶν ἐν μούσαις ἀεί,
ἴσασι μὲν Ζεὺς ὥς ποτ' ἠράσθη γάμων
Σεμέλης, ἴσασι δ' ὡς ἀνήρπασέν ποτε
ἡ καλλιφεγγὴς Κέφαλον εἰς θεοὺς Ἕως 455
ἔρωτος οὕνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ
ναίουσι κοὐ φεύγουσιν ἐκποδὼν θεούς,
στέργουσι δ', οἶμαι, συμφορᾷ νικώμενοι.
σὺ δ' οὐκ ἀνέξει; χρῆν σ' ἐπὶ ῥητοῖς ἄρα
πατέρα φυτεύειν ἢ 'πὶ δεσπόταις θεοῖς 460
ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις νόμους.
πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρενῶν
νοσοῦνθ' ὁρῶντας λέκτρα μὴ δοκεῖν ὁρᾶν;
πόσους δὲ παισὶ πατέρας ἡμαρτηκόσι

446. καθύβρισεν. Cf. 428. supra.

447. Compare Sophocles' description Fr. 678 in Poetæ Scenici. ὦ παῖδες ἤτοι Κύπρις.

450. Compare Aristoph. *Birds* 673 (Holden), ἔρως...οὗτος ἐνεόττευσεν γένος ἡμέτερον, for his Cosmogony.

452. ἐν μούσαις. sc. ἔμμουσοι.

453. Zeus was father of Dionysus, by Semele, the daughter of Cadmus, and Aurora carried to heaven Cephalus, the husband of Procris, but (says the nurse) neither Semele nor Cephalus tried to kill themselves after their illicit loves, cf. Hom. *Odyss.* 15, 250.

457. Compare *Hercules Fur.* 1318-19.

458. ξυμφορᾷ, a love-fit, cf. *Medea* 1195. *Hec.* 776, and *Heracl.* 352. στέργειν = ἀγαπᾶν, to acquiesce in.

459. ἐπὶ ῥητοῖς. "On special conditions," cf. Herod. 5, 57, Thucyd. 1, 122. Some extraordinary laws should have been made for you at your birth if you were discontented with those which govern other men.

463. μὴ δοκεῖν, cf. 119. supra.

465. κύπριν = the beloved object.

συνεκκομίζειν Κύπριν; ἐν σοφοῖσι γὰρ 465
τάδ' ἐστὶ θνητῶν, λανθάνειν τὰ μὴ καλά.
οὐδ' ἐκπονεῖν τοι χρὴν βίον λίαν βροτούς·
οὐδὲ στέγην γὰρ ἧς κατηρεφεῖς δόμοι
καλῶς ἀκριβώσειαν· εἰς δὲ τὴν τύχην
πεσοῦσ' ὅσην σὺ πῶς ἂν ἐκνεῦσαι δοκεῖς; 470
ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,
ἄνθρωπος οὖσα κάρτα γ' εὖ πράξειας ἄν.
ἀλλ' ὦ φίλη παῖ, λῆγε μὲν κακῶν φρενῶν,
λῆξον δ' ὑβρίζουσ'· οὐ γὰρ ἄλλο πλὴν ὕβρις
τάδ' ἐστί, κρείσσω δαιμόνων εἶναι θέλειν· 475
τόλμα δ' ἐρῶσα· θεὸς ἐβουλήθη τάδε.
νοσοῦσα δ' εὖ πως τὴν νόσον καταστρέφου.
εἰσὶν δ' ἐπῳδαὶ καὶ λόγοι θελκτήριοι·
φανήσεταί τι τῆσδε φάρμακον νόσου.
ἢ τἄρ' ἂν ὀψέ γ' ἄνδρες ἐξεύροιεν ἄν, 480
εἰ μὴ γυναῖκες μηχανὰς εὑρήσομεν.

ΧΟ. Φαίδρα, λέγει μὲν ἥδε χρησιμώτερα
πρὸς τὴν παροῦσαν συμφοράν, αἰνῶ δὲ σέ.

469. *οὐδὲ στέγην γὰρ...ἀκριβώσειαν.* This is a hard passage. Monk thinks *ἄν* is lost, and suggests that a line has dropped out which contained it. In former editions he read *οὐδ' ἂν στέγην*, &c. Mr. Paley refers to his note on Æsch. *Agam.* 535, and justifies the omission saying that *ἄν* is not always found with the Optative in a potential sense, and giving quotations. It is very unusual at any rate, I prefer Monk's suggestion to read *οὐδ' ἂν στέγην*. *The meaning is,* "even carpenters, with the assistance of their measures, cannot fit the roof of a house quite accurately, how then can we be perfectly exact in the more difficult affairs of life?"

472. *ἄνθρωπος.* A female may be said to be *ἄνθρωπος* when regarded as a member of the great family of mankind. Compare *ἡ ἄνθρωπος*, Herod. i. 60, so too the Latin "Homo" is sometimes feminine.

473, 474. *λῆγε, λῆξον.* The *present tense* refers to a state of mind, to something going on; the Aorist refers to single, special, and distinct acts occurring once and summarily: *e. g.* particular terms of abuse.

477. *καταστρέφου.* Subdue, "bring within your control." Thucyd. iii. 138. For 477-8, cf. Horace *Ep.* i. i. 38. Sunt verba et voces quibus hunc lenire dolorem possis et magnam morbi deponere partem.

483. *αἰνῶ δὲ σέ.* The Chorus declare that the nurse's advice has more worldly usefulness in it, but that they give their moral support to Phædra in preferring death to shame.

ὁ δ' αἶνος οὗτος δυσχερέστερος λόγων
τῶν τῆσδε καὶ σοὶ μᾶλλον ἀλγίων κλύειν. 485

ΦΑΙ. τοῦτ' ἔσθ' ὃ θνητῶν εὖ πόλεις οἰκουμένας
δόμους τ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.
οὐ γάρ τι τοῖσιν ὡσὶ τερπνὰ χρὴ λέγειν,
ἀλλ' ἐξ ὅτου τις εὐκλεὴς γενήσεται.

ΤΡ. τί σεμνομυθεῖς; οὐ λόγων εὐσχημόνων 490
δεῖ σ' ἀλλὰ τἀνδρὸς· ὡς τάχος διιστέον
τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.
εἰ μὲν γὰρ ἦν σοι μὴ 'πὶ συμφοραῖς βίος
τοιαῖσδε, σώφρων δ' οὖσ' ἐτύγχανες γυνή,
οὐκ ἄν ποτ' εὐνῆς οὕνεχ' ἡδονῆς τε σῆς 495
προσῆγον ἄν σε δεῦρο· νῦν δ' ἀγὼν μέγας
σῶσαι βίον σόν, κοὐκ ἐπίφθονον τόδε.

ΦΑΙ. ὦ δεινὰ λέξασ', οὐχὶ συγκλείσεις στόμα
καὶ μὴ μεθήσεις αὖθις αἰσχίστους λόγους;

ΤΡ. αἴσχρ', ἀλλ' ἀμείνω τῶν καλῶν τάδ' ἐστί σοι. 500
κρεῖσσον δὲ τοὔργον, εἴπερ ἐκσώσει γέ σε,
ἢ τοὔνομ' ᾧ σὺ κατθανεῖ γαυρουμένη.

ΦΑΙ. καὶ μή σε πρὸς θεῶν, εὖ λέγεις γάρ, αἰσχρὰ δέ,
πέρα προβῇς τῶνδ'· ὡς ὑπείργασμαι μὲν εὖ
ψυχὴν ἔρωτι, τἀσχρὰ δ' ἢν λέγῃς καλῶς, 505
εἰς τοῦθ' ὃ φεύγω νῦν ἀναλωθήσομαι.

ΤΡ. εἴ τοι δοκεῖ σοι, χρὴν μὲν οὔ σ' ἁμαρτάνειν·

491. διιστέον. Two ways of taking this line. 1. "Tell it out to men and see if they will cure you," *i.e.* telling it to men find out the proper arguments in your case. 2. Tell the truth to Hippolytus, and make sure διιστέον of his sentiments. In the first λόγον follows διιστέον, in the second it follows ἐξειπ.

496. οὐκ ἄν προσῆγον. If I were not afraid that you would brood over this to your death I would not have recommended this desperate course (*i.e.* an appeal to Hippolytus). Mr. Paley reads προῆγον.

501. τοὔργον, viz., communicating her love to Hippolytus and trying to inspire him with the same feeling.

502. γαυροῦσθαι = vaunt oneself on a thing.

503. πρὸς θεῶν, cf. 311, note. Notice ellipse of λίσσομαι.

εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἡ χάρις.
ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια
ἔρωτος, ἦλθε δ' ἄρτι μοι γνώμης ἔσω, 510
ἃ σ' οὔτ' ἐπ' αἰσχροῖς οὔτ' ἐπὶ βλάβῃ φρενῶν
παύσει νόσου τῆσδ', ἢν σὺ μὴ γένῃ κακή.
[δεῖ δ' ἐξ ἐκείνου δή τι τοῦ ποθουμένου
σημεῖον, ἢ λόγον τιν' ἢ πέπλων ἄπο
λαβεῖν, συνάψαι τ' ἐκ δυοῖν μίαν χάριν.] 515

ΦΑΙ. πότερα δὲ χριστὸν ἢ ποτὸν τὸ φάρμακον;
ΤΡ. οὐκ οἶδ· ὄνασθαι, μὴ μαθεῖν βούλου, τέκνον.
ΦΑΙ. δέδοιχ' ὅπως μοι μὴ λίαν φανῇς σοφή.
ΤΡ. πάντ' ἂν φοβηθεῖσ' ἴσθι· δειμαίνεις δὲ τί;
ΦΑΙ. μή μοί τι Θησέως τῶνδε μηνύσῃς τόκῳ, 520
ΤΡ. ἔασον, ὦ παῖ· ταῦτ' ἐγὼ θήσω καλῶς.
μόνον σύ μοι, δέσποινα ποντία Κύπρι,
συνεργὸς εἴης. τἄλλα δ' οἷ' ἐγὼ φρονῶ
τοῖς ἔνδον ἡμῖν ἀρκέσει λέξαι φίλοις.

ΧΟ. Ἔρως Ἔρως, ὁ κατ' ὀμμάτων στρ. 525
στάζεις πόθον, εἰσάγων γλυκεῖαν
ψυχαῖς χάριν οὓς ἐπιστρατεύσῃ,
μή μοί ποτε σὺν κακῷ φανείης
μηδ' ἄρρυθμος ἔλθοις.
οὔτε γὰρ πυρὸς οὔτ' 530
ἄστρων ὑπέρτερον βέλος,
οἷον τὸ τᾶς Ἀφροδίτας

525—564. [An ode of the Chorus to Eros, praying that he may not attack them too violently ἄρρυθμος.]

508. εἰ δ' οὖν = εἰ δὲ μή. If you are determined to make no effort to win Hippolytus, you ought not to have made the mistake of loving him in the first case. If you are not so determined, then be guided by me.

510. ἔσω: in its proper sense expressing "motion," cf. line 2, note.

515. συνάψαι. Cf. Theocr. ii. 53., Virg. *Ecl.* viii. 91.

516. χριστὸν, &c. Æsch. *Prom.* 479. οὐδὲν οὔτε βρώσιμον οὐ χριστόν, οὔτε πιστόν.

ἵησιν ἐκ χερῶν
Ἔρως ὁ Διὸς παῖς.
ἄλλως ἄλλως παρά τ' Ἀλφεῷ ἀντ. 535
Φοίβου τ' ἐπὶ Πυθίοις τεράμνοις
βούταν φόνον Ἑλλὰς αἶ' ἀέξει·
Ἔρωτα δὲ τὸν τύραννον ἀνδρῶν,
τὸν τᾶς Ἀφροδίτας
φιλτάτων θαλάμων 540
κληδοῦχον, οὐ σεβίζομεν,
πέρθοντα καὶ διὰ πάσας
ἰόντα συμφορᾶς
θνατοῖς, ὅταν ἔλθῃ.
τάν μὲν Οἰχαλίᾳ στρ. 545
πῶλον ἄζυγα λέκτρων
ἄνανδρον τὸ πρὶν καὶ ἄνυμφον, οἴκων
ζεύξασ' ἅπ' εἰρεσίᾳ, δρομάδα
τὰν Ἅιδος ὥστε Βάκχαν, 550
σὺν αἵματι, σὺν καπνῷ
φονίοις θ' ὑμεναίοις
Ἀλκμήνας τόκῳ Κύπρις ἐξέδωκεν·
ὦ τλάμων ὑμεναίων.
ὦ Θήβας ἱερὸν ἀντ. 555
τεῖχος, ὦ στόμα Δίρκας,
συνείποιτ' ἂν ἁ Κύπρις οἷον ἔρπει.
βροντᾷ γὰρ ἀμφιπύρῳ τοκάδα

535. παρά τ' Ἀλφεῷ refers to Zeus Olympius, whose temple at Olympia was near the Alpheus.

— ἄλλως. Cf. 198, note.

551. Hercules had received a promise from Eurytus that he should marry Iole. Eurytus failed to give her, and Hercules slew Eurytus, destroyed Æchalia and carried off Iole.

— Οἰχαλίᾳ. Locative, cf. Soph. *O. T.* 899, τὸν Ἄβαισι ναόν.

553. ἐκδοῦναι. Regular phrase = "to give in marriage."

556. Δίρκας, the fountain at Thebes.

τὰν Διογόνοιο Βάκχου 560
νυμφευσαμέναν πότμῳ
φονίῳ κατέλυσεν.
δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ, μέλισσα δ'
οἷα τις πεπόταται.

ΦΑΙ. σιγήσατ', ὦ γυναῖκες· ἐξειργάσμεθα. 565

ΧΟ. τί δ' ἔστι, Φαίδρα, δεινὸν ἐν δόμοισι σοῖς;

ΦΑΙ. ἐπίσχετ'· αὐδὴν τῶν ἔσωθεν ἐκμάθω.

ΧΟ. σιγῶ· τὸ μέντοι φροίμιον κακὸν τόδε.

ΦΑΙ. ἰώ μοι, αἰαῖ·
ὦ δυστάλαινα τῶν ἐμῶν παθημάτων. 570

ΧΟ. τίνα θροεῖς αὐδάν; τίνα βοᾷς λόγον;
ἔνεπε τίς φοβεῖ σε φάμα, γύναι,
φρένας ἐπίσσυτος.

ΦΑΙ. ἀπωλόμεσθα. ταῖσδ' ἐπιστᾶσαι πύλαις 575
ἀκούσαθ' οἷος κέλαδος ἐν δόμοις πίτνει.

ΧΟ. σὺ παρὰ κλῇθρα· σοὶ μέλει πομπίμα
φάτις δωμάτων.
ἔνεπε δ' ἔνεπέ μοι, τί ποτ' ἔβα κακόν; 580

ΦΑΙ. ὁ τῆς φιλίππου παῖς Ἀμαζόνος βοᾷ
Ἱππόλυτος, αὐδῶν δεινὰ πρόσπολον κακά.

ΧΟ. ἀχὰν μὲν κλύω, σαφὲς δ' οὐκ ἔχω 585

560. τὰν Διογ. *i.e.* Semele: Inspired by Hera, she begged Zeus to appear to her as he did to Hera. He complied with her request, and she was consumed by the lightning which accompanied him—hence the νυμφ, ποτμ, φον, wedded to a blood-stained fate.

562. κατέλυσεν, sc. ἔπαυσεν.

[560—614. The nurse has been out to tamper with Hippolytus. Phædra (565) hears his voice as he approaches. The nurse (600) tries to silence Hippolytus that Phædra may not hear that she has failed to conciliate his love.

563. So Monk. δεινὰ being nom. and τὰ πάντα acc. after ἐπιπνεῖ. "Terribly she breathes on all." Nauck has δεινὰ γαρ πάντα γ' ἐπιπνεῖ.

574. Take φοβεῖ to govern φρένας, ἐπίσσυτος standing alone: L. and S.' construction ἐπίσσυτος φρένας is rather forced.

576. πομπίμα. Curious passive use: Soph. *Trach.* 872, the only other instance.

γεγωνεῖν ὄπα
διὰ πύλας ἔμολεν ἔμολε σοὶ βοά.
ΦΑΙ. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν,
τὴν δεσπότου προδοῦσαν ἐξαυδᾷ λέχος, 590
ΧΟ. ὤμοι ἐγὼ κακῶν· προδέδοσαι, φίλα.
τί σοι μήσομαι;
τὰ κρύπτ' ἄρα πέφηνε, διὰ δ' ὄλλυσαι
ΦΑΙ. αἰαῖ, ἐ ἔ.
ΧΟ. πρόδοτος ἐκ φίλων. 595
ΦΑΙ. ἀπώλεσέν μ' εἰποῦσα συμφορὰς ἐμάς,
φίλως, καλῶς δ' οὐ τήνδ' ἰωμένη νόσον.
ΧΟ. πῶς οὖν; τί δράσεις, ὦ παθοῦσ' ἀμήχανα;
ΦΑΙ. οὐκ οἶδα πλὴν ἕν, κατθανεῖν ὅσον τάχος
τῶν νῦν παρόντων πημάτων ἄκος μόνον. 600
ΙΠ. ὦ γαῖα μῆτερ ἡλίου τ' ἀναπτυχαί,
οἵων λόγων ἄρρητον εἰσήκουσ' ὄπα.
ΤΡ. σίγησον, ὦ παῖ, πρίν τιν' αἰσθέσθαι βοῆς.
ΙΠ. οὐκ ἔστ' ἀκούσας δείν' ὅπως σιγήσομαι.
ΤΡ. ναὶ πρός σε τῆς σῆς δεξιᾶς εὐωλένου. 605
ΙΠ. οὐ μὴ προσοίσεις χεῖρα μηδ' ἅψει πέπλων;
ΤΡ. ὦ πρός σε γονάτων, μηδαμῶς μ' ἐξεργάσῃ.
ΙΠ. τί δ', εἴπερ ὡς φῆς μηδὲν εἴρηκας κακόν;

589. προμνήστριαν = a matchmaker of ills, Aristoph. *Nub.* 41 (Holden).

592. ἄρα, cf. 359, note.

597. φίλως, οὐ καλῶς. Phædra means that the remedy was offered in a kind spirit, but could not be accepted with honour, cf. infra. 695, also *Androm.* 586, *Orest.* 100.

605. πρός σε τῆς, κ. τ. λ. "I beseech thee by thy right arm:" πρός governs the genitive and σε is inserted between them, λίσσομαι or ἄντομαι being understood. This order is most common, see 607: sometimes the pronoun stands otherwise, as in 311, καί σε πρὸς θεῶν...λίσσομαι.

606. οὐ μὴ π. Cf. 213, note.

607. ὦ. Mr. Jebb on Soph. *Ajax*, 372, says ὦ is "a sign of the vocative less emphatic than 'oh,' used in the phrase ὦ πρὸς θεῶν, in questions, or with the Imperative whereas ὦ expresses surprise, joy, or pain, is an exclamation = our 'Oh.'"

ΤΡ. ὁ μῦθος, ὦ παῖ, κοινὸς οὐδαμῶς ὅδε.
ΙΠ. τά τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν. 610
ΤΡ. ὦ τέκνον, ὅρκους μηδαμῶς ἀτιμάσῃς,
ΙΠ. ἡ γλῶσσ' ὀμώμοχ', ἡ δὲ φρὴν ἀνώμοτος.
ΤΡ. ὦ παῖ, τί δράσεις; σοὺς φίλους διεργάσει;
ΙΠ. ἀπέπτυσ'· οὐδεὶς ἄδικός ἐστι μοι φίλος. 614
ΤΡ. σύγγνωθ' ἁμαρτεῖν εἰκὸς ἀνθρώπους, τέκνον.
ΙΠ. ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κακὸν
γυναῖκας εἰς φῶς ἡλίου κατῴκισας;
εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος,
οὐκ ἐκ γυναικῶν χρῆν παρασχέσθαι τόδε,
ἀλλ' ἀντιθέντας σοῖσιν ἐν ναοῖς βροτοὺς 620
ἢ χρυσὸν ἢ σίδηρον ἢ χαλκοῦ βάρος
παίδων πρίασθαι σπέρμα, τοῦ τιμήματος

616—668. Euripides here by the mouth of Hippolytus expresses his hatred of women. Hippolytus recommends a way of procuring children, says that a simple woman makes the best wife, and that female servants should never be allowed to go near her.

612. ἀνώμοτος. My tongue took the oath, but my mind is unsworn, cf. *Medea*, 737. θεῶν ἀνώμοτος: Hippolytus at first seems disposed to break his oath, saying that it was forced upon him in ignorance of all the facts. In the end, however, (1060) he submits to exile rather than break this very oath.

614. ἀπέπτυσα. I reject the accusation: This use of the Aorist is different to that which is commented on at line 428: it is sometimes put in a present sense, even when it cannot be rendered "to be wont."

— Madvig, *Grk. Syntax*, § 335. *Rem. B.* says "The *first* person is sometimes applied to the expression of one's state of mind by words or gestures, occurring at the moment of speaking (the past tense referring to the preceding emotion, which is in the speaker's thoughts.

— Matth. Gr. Gr. § 506. "In Latin and English the present must be used here; but in Greek the Aorist seems to retain a sense very nearly allied to its proper one, of an action completely finished in which no alteration can be made. Compare use of ἐγέλασα ἥνεσα ἤσθην, &c.

— Eur. *Med.* 273, 705. *Suppl.* 1170. *Orest.* 1687. *Hec.* 1276. Soph. *Ajax*, 536. *Elect.* 668.

619. For Euripides' ideas on women and generation of children, cf. *Medea*, 573—575.

— βροτοὺς I think goes with παρασχέσθαι as well as πρίασθαι.

— Translate "If you (Zeus) would have a crop of mortals, men need not have begotten them from women, they might have bought seed.

τῆς ἀξίας ἕκαστον· ἐν δὲ δώμασιν
ναίειν ἐλευθέροισι θηλειῶν ἄτερ.
[νῦν δ' εἰς δόμους μὲν πρῶτον ἄξεσθαι κακὸν 625
μέλλοντες ὄλβον δωμάτων ἐκτίνομεν.]
τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα
προσθεὶς γὰρ ὁ σπείρας τε καὶ θρέψας πατὴρ
φερνὰς ἀπῴκισ', ὡς ἀπαλλαχθῇ κακοῦ·
ὁ δ' αὖ λαβὼν ἀτηρὸν εἰς δόμους φυτὸν 630
γέγηθε κόσμον προστιθεὶς ἀγάλματι
καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ
δύστηνος, ὄλβον δωμάτων ὑπεξελών.
ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς
γαμβροῖσι χαίρων σώζεται πικρὸν λέχος, 635
ἢ χρηστὰ λέκτρα, πενθεροὺς δ' ἀνωφελεῖς
λαβὼν πιέζει τἀγαθῷ τὸ δυστυχές.
ῥᾷστον δ' ὅτῳ τὸ μηδέν, ἀλλ' ἀνωφελὴς
εὐηθίᾳ κατ' οἶκον ἵδρυται γυνή.
σοφὴν δὲ μισῶ· μὴ γὰρ ἔν γ' ἐμοῖς δόμοις 640
εἴη φρονοῦσα πλεῖον ἢ γυναῖκα χρή.
τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις
ἐν ταῖς σοφαῖσιν· ἡ δ' ἀμήχανος γυνὴ
γνώμῃ βραχείᾳ μωρίαν ἀφῃρέθη.
χρῆν δ' εἰς γυναῖκα πρόσπολον μὲν οὐ περᾶν, 645
ἄφθογγα δ' αὐταῖς συγκατοικίζειν δάκη
θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινα
μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν.

625. ἄξεσθαι. ἄγεσθαι, the regular word for marrying a wife.

626. ἐκτίνομεν. Monk reads ἐκτείνομεν. There is another ἐκπίνομεν = exhaurimus.

632. καλὸν κακίστῳ, for the juxta-position. Compare Soph. *O. T.* 1396. κάλλος κακῶν ὕπουλον.

646. δάκη, dangerous brutes, cf. Æsch. *Theb.* 553.

647. ἵν' εἶχον. Compare 930 for ἵνα or ὅπως with Imperf. Indicative in an impossible wish.

νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακὰ
βουλεύματ', ἔξω δ' ἐκφέρουσι πρόσπολοι. 650
ὡς καὶ σύ γ' ἡμῖν πατρός, ὦ κακὸν κάρα,
λέκτρων ἀθίκτων ἦλθες εἰς συναλλαγάς·
ἀγὼ ῥυτοῖς νασμοῖσιν ἐξομόρξομαι,
εἰς ὦτα κλύζων. πῶς ἂν οὖν εἴην κακός,
ὃς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ; 655
εὖ δ' ἴσθι, τοὐμόν σ' εὐσεβὲς σώζει, γύναι·
εἰ μὴ γὰρ ὅρκοις θεῶν ἄφρακτος ἠρέθην,
οὐκ ἄν ποτ' ἔσχον μὴ οὐ τάδ' ἐξειπεῖν πατρί.
νῦν δ' ἐκ δόμων μέν, ἔστ' ἂν ἔκδημος χθονὸς
Θησεύς, ἄπειμι· σῖγα δ' ἕξομεν στόμα. 660
θεάσομαι δὲ σὺν πατρὸς μολὼν ποδὶ
πῶς νιν προσόψει καὶ σὺ καὶ δέσποινα σή·
τῆς σῆς δὲ τόλμης εἴσομαι γεγευμένος.
ὄλοισθε. μισῶν δ' οὔποτ' ἐμπλησθήσομαι
γυναῖκας, οὐδ' εἴ φησί τίς μ' ἀεὶ λέγειν· 665
ἀεὶ γὰρ οὖν πώς εἰσι κἀκεῖναι κακαί.
ἢ νύν τις αὐτὰς σωφρονεῖν διδαξάτω,
ἢ κἄμ' ἐάτω ταῖσδ' ἐπεμβαίνειν ἀεί.

ΦΑΙ. τάλανες ὦ κακοτυχεῖς ἀντ.
γυναικῶν πότμοι.
τίνας νῦν τέχνας ἔχομεν ἢ λόγους 670

650. ἐκφέρουσι, publish abroad, cf. 295, cf. also Soph. *Trach.* 741.

655. οὐδ' ἀκούσας, "not having even heard." οὐδέ is "not...either," or "not...even."

657. ἄφρακτος. Supply ὤν.

658. For μὴ οὐ, cf. note 48 and 49. supra.

659. ἔστ' ἄν, with verb understood, cf. *Medea* 1153, οὔσπερ ἄν πόσις σέθεν.

666. κἀκεῖναι. The καί seems to mark the parallelism between the two ἀεὶ clauses. If I seem to be constantly harping on the same theme, women are as constantly giving occasion thereto (by being κακαί.)

667. νύν. illative particle "then." The υ in this word is common.

σφαλεῖσαι κάθαμμα λύειν λόγου;
ἐτύχομεν δίκας· ἰὼ γᾶ καὶ φῶς.
πᾷ ποτ' ἐξαλύξω τύχας;
πῶς δὲ πῆμα κρύψω, φίλαι;
τίς ἂν θεῶν ἀρωγὸς ἢ τίς ἂν βροτῶν 675
πάρεδρος ἢ ξυνεργὸς ἀδίκων ἔργων
φανείη; τὸ γὰρ παρ' ἡμῖν πάθος
παρὸν δυσεκπέραντον ἔρχεται βίου.
κακοτυχεστάτα γυναικῶν ἐγώ.

ΧΟ. φεῦ φεῦ· πέπρακται, κοὐ κατώρθωνται τέχναι, 680
δέσποινα, τῆς σῆς προσπόλου, κακῶς δ' ἔχει.

ΦΑΙ. ὦ παγκακίστη καὶ φίλων διαφθορεῦ,
οἷ' εἰργάσω με. Ζεύς σ' ὁ γεννήτωρ ἐμὸς
πρόρριζον ἐκτρίψειεν οὐτάσας πυρί.
οὐκ εἶπον, οὐ σῆς προυνοησάμην φρενός, 685
σιγᾶν ἐφ' οἷσι νῦν ἐγὼ κακύνομαι;
σὺ δ' οὐκ ἀνέσχου· τοιγὰρ οὐκέτ' εὐκλεεῖς
θανούμεθ'. ἀλλὰ δεῖ με δὴ καινῶν λόγων.
οὗτος γὰρ ὀργῇ συντεθηγμένος φρένας
ἐρεῖ καθ' ἡμῶν πατρὶ σὰς ἁμαρτίας, 690
πλήσει δὲ πᾶσαν γαῖαν αἰσχίστων λόγων.
ὅλοιο καὶ σὺ χὤστις ἄκοντας φίλους
πρόθυμός ἐστι μὴ καλῶς εὐεργετεῖν.

ΤΡ. δέσποιν', ἔχεις μὲν τἀμὰ μέμψασθαι κακά· 695
τὸ γὰρ δάκνον σου τὴν διάγνωσιν κρατεῖ·
ἔχω δὲ κἀγὼ πρὸς τάδ', εἰ δέξει, λέγειν.
ἔθρεψά σ' εὔνους τ' εἰμί· τῆς νόσου δέ σοι
ζητοῦσα φάρμαχ' εὗρον οὐχ ἁβουλόμην.

682. διαφθορεῦ. Monk says Euripides always has διαφθορά.

687. οὐκέτι = no longer, "(so after what has happened) I shall lose all chance of dying with a good name."

694. μὴ καλῶς ἐυεργετεῖν, to confer a benefit by improper means.

691. ἐρεῖ δὲ Πιτθεῖ τῷ γέροντι συμφοράς,

εἰ δ' εὖ γ' ἔπραξα, κάρτ' ἂν ἐν σοφοῖσιν ἦν· 700
πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.

ΦΑΙ. ἦ καὶ δίκαια ταῦτα κἀξαρκοῦντά μοι,
τρώσασαν ἡμᾶς εἶτα συγχωρεῖν λόγοις;

ΤΡ. μακρηγοροῦμεν· οὐκ ἐσωφρόνουν ἐγώ,
ἀλλ' ἔστι κἀκ τῶνδ' ὥστε σωθῆναι, τέκνον. 705

ΦΑΙ. παῦσαι λέγουσα· καὶ τὰ πρὶν γὰρ οὐ καλῶς
παρῄνεσάς μοι κἀπεχείρησας κακά.
ἀλλ' ἐκποδὼν ἄπελθε καὶ σαυτῆς πέρι
φρόντιζ'· ἐγὼ γὰρ τἀμὰ θήσομαι καλῶς.
ὑμεῖς δέ, παῖδες εὐγενεῖς Τροιζήνιαι, 710
τοσόνδε μοι παράσχετ' ἐξαιτουμένῃ,
σιγῇ καλύπτειν ἀνθάδ' εἰσηκούσατε.

ΧΟ. ὄμνυμι σεμνὴν Ἄρτεμιν Διὸς κόρην,
μηδὲν κακῶν σῶν εἰς φάος δείξειν ποτέ.

ΦΑΙ. καλῶς ἔλεξας. ἓν δὲ προτρέπουσ' ἐγὼ 715
εὕρημα [δῆτα] τῆσδε συμφορᾶς ἔχω,
ὥστ' εὐκλεᾶ μὲν παισὶ προσθεῖναι βίον,
αὐτή τ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.
οὐ γάρ ποτ' αἰσχυνῶ γε Κρησίους δόμους,
οὐδ' εἰς πρόσωπον Θησέως ἀφίξομαι 720
αἰσχροῖς ἐπ' ἔργοις οὕνεκα ψυχῆς μιᾶς.

701. πρὸς τὰς τύχας, "in proportion to the result" = Latin "pro rerum exitu." Eur. *Helen.* 321.

713. ὄμνυμι with acc. "call as a witness," so "swear by," cf. Hom. *Iliad* xiv. 271. and xxiii. 585, Æsch. *Theb.* 529, Soph. *Trach.* 1185, *Demosth.* 301, i.

N.B.—In Prose we meet more commonly κατὰ with Gen. or Acc.; εἰς with Acc., &c.

715. προτρέπουσ' ἐγώ. "Turning about in one's mind;" Monk reads this, but suggests προσκοποῦσα. Mr. Paley reads προστρέπουσα, sc. (τὸν νοῦν) = animadvertens. The Scholiast explains προτρέπουσα as "searching out," ἐξερευνῶσα.

— καλῶς ἔλεξας almost = "Thank you."

718. πρὸς τὰ νῦν πεπτ. = (seeing what has now fallen out). This is a metaphor from dice, cf. *Medea* 55. Eurip. *Elect.* 1101.

720. οὐδ' εἰς προσ. I will not face Theseus after my disgraceful conduct simply to save one person's life (*i.e.* her own).

ΧΟ. μέλλεις δὲ δή τι δρᾶν ἀνήκεστον κακόν;
ΦΑΙ. θανεῖν· ὅπως δέ, τοῦτ' ἐγὼ βουλεύσομαι.
ΧΟ. εὔφημος ἴσθι.
ΦΑΙ. καὶ σύ γ' εὖ με νουθέτει.
ἐγὼ δὲ Κύπριν, ἥπερ ἐξόλλυσί με, 725
ψυχῆς ἀπαλλαχθεῖσα τῇδ' ἐν ἡμέρᾳ
τέρψω· πικροῦ δ' ἔρωτος ἡσσηθήσομαι.
ἀτὰρ κακόν γε χἀτέρῳ γενήσομαι
θανοῦσ', ἵν' εἰδῇ μὴ 'πὶ τοῖς ἐμοῖς κακοῖς
ὑψηλὸς εἶναι· τῆς νόσου δὲ τῆσδέ μοι 730
κοινῇ μετασχὼν σωφρονεῖν μαθήσεται.
ΧΟ. ἠλιβάτοις ὑπὸ κευθμῶσι γενοίμαν, στρ.
ἵνα με πτεροῦσσαν ὄρνιν
θεὸς εἰνὶ ποταναῖς ἀγέλαις θείη.
ἀρθείην δ' ἐπὶ πόντιον 735
κῦμα τᾶς Ἀδριηνᾶς
ἀκτᾶς Ἠριδανοῦ θ' ὕδωρ·
ἔνθα πορφύρεον σταλάσσουσ'
εἰς οἶδμα πατρὸς τάλαιναι
κόραι Φαέθοντος οἴκτῳ δακρύων 740
τὰς ἠλεκτροφαεῖς αὐγάς.

724. εὔφημος ἴσθι, (*lit.* keep a religious silence), cf. Favete linguis. Horace iii. 1, 2. Translate "Hush! don't say such things."

— καὶ σύ γε. She asks for advice from the chorus, because the nurse's counsel was bad.

728. χἀτέρῳ, *i.e.* Ἱππολύτῳ.

731. σωφρονεῖν μαθήσ. Cf. Æsch. *Agam.* 1398 (Paley).

732—775. The Chorus (Phædra having gone to hang herself) wish they could fly to some happy place. They regret the evil omen with which Phædra came to Athens.

736. Some people suppose the Eridanus to have been a fabulous stream not the Po, though Ἀδριην ἀκτ makes it probable that the Po is meant here. The Romans got amber from the Baltic.

741. The sisters of Phæthon were changed into poplars and supposed to weep Amber. Compare Martial iv. 32, 59; vi. 15.

743. ἀνύσαιμι (sc. ὁδόν) "make one's way to a place." Compare Soph. *Trach.* 657. *O. C.* 1562.

Ἑσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν ἀντ.
ἀνύσαιμι τᾶν ἀοιδῶν,
ἵν' ὁ ποντομέδων πορφυρέας λίμνας
ναύταις οὐκέθ' ὁδὸν νέμει 745
σεμνὸν τέρμονα ναίων
οὐρανοῦ, τὸν Ἄτλας ἔχει,
κρῆναί τ' ἀμβρόσιαι χέονται
Ζηνὸς μελάθρων παρὰ κοίταις,
ἵν' ὀλβιόδωρος αὔξει ζαθέα 750
χθὼν εὐδαιμονίαν θεοῖς.
ὦ λευκόπτερε Κρησία στρ.
πορθμίς, ἃ διὰ πόντιον
κῦμ' ἁλίκτυπον ἅλμας
ἐπόρευσας ἐμὰν ἄνασσαν 755
ὀλβίων ἀπ' οἴκων,
κακονυμφοτάταν ὄνασιν.
ἢ γὰρ ἀπ' ἀμφοτέρων ἢ
Κρησίας ἐκ γᾶς δύσορνις
ἔπτατο κλεινὰς Ἀθήνας 760
Μουνύχου δ' ἀκταῖσιν ἐκδή—
σαντο πλεκτὰς πεισμάτων ἀρ—

746. ναίων. "Inhabiting." Another reading which Mr. Paley adopts is κύρων with acc. = ἔχων, cf. Æsch. *Choeph.* 206, 714., *Thebæ* 699.

747. Notice τὸν for ὅν. Before κρῆναι understand ἵνα from τὸν in the preceding line.

750. ζαθέα χθὼν, called divine because the earth and heavens are supposed to touch there, (*i.e.* to a Greek looking out on the Atlantic the sky and sea appeared to meet at the horizon; and they knew no land beyond:—θεοῖς, some people suggest θνατοῖς.

757. ὄνασιν is accusative in apposition to the sentence.

760. κλεινὰς Ἀθάνας, cf. 1094. This is a favourite epithet at Athens. Compare λιπαραῖ, Pindar I. 2, 30; Aristoph. *Ach.* 639. For the constant praise of Athens by the Athenian poets who had to depend on an Athenian audience, cf, Soph. *Elect.* 730.

761. Munychus was a hero Eponymus at Athens. He gave his name to the port by the Piræus.

762. ἄρχας πλεκτ. πεισμ. Twisted ends of ropes: for this sense of ἄρχας, cf. Herod. iv. 60.

χὰς ἐπ' ἀπείρου τε γᾶς ἔβασαν.
ἀνθ ὧν οὐχ ὁσίων ἐρώ— ἀντ.
των δεινᾷ φρένας Ἀφροδί— 765
τας νόσῳ κατεκλάσθη·
χαλεπᾷ δ' ὑπέραντλος οὖσα
συμφορᾷ, τεράμνων
ἀπὸ νυμφιδίων κρεμαστὸν
ἅψεται ἀμφὶ βρόχον λευ— 770
κᾷ καθαρμόζουσα δείρᾳ,
δαίμονα στυγνὰν καταιδε—
σθεῖσα τάν τ' εὔδοξον ἀνθαι—
ρουμένα φάμαν ἀπαλλάσ—
σουσά τ' ἀλγεινὸν φρενῶν ἔρωτα. 775

ΕΞ. ἰοὺ ἰού·
βοηδρομεῖτε πάντες οἱ πέλας δόμων·
ἐν ἀγχόναις δέσποινα, Θησέως δάμαρ.

ΧΟ. φεῦ φεῦ, πέπρακται· βασιλὶς οὐκέτ' ἔστι δὴ
γυνή, κρεμαστοῖς ἐν βρόχοις ἠρτημένη.

ΕΞ. οὐ σπεύσετ'; οὐκ οἴσει τις ἀμφιδέξιον 780
σίδηρον, ᾧ τόδ' ἄμμα λύσομεν δέρης;

ΗΜΙΧ. φίλαι, τί δρῶμεν; ἢ δοκεῖ περᾶν δόμους

764. κατεκλάσθη. She was crushed in heart with a malady of unholy love sent by Aphrodite. Notice the double genitive, δσ, ἐρωτ and Ἀφροδ.

770. ἅψεται ἀμφὶ. ἀμφὶ goes with the verb "fasten around."

772. στυγνὰν δαίμονα καταιδ. "Yielding to the spleen of the goddess (Cupris), and so accepting her destiny."

775. ἀπαλλ. ἐρ. φρεν." Driving love from her mind," cf. *Medea* 27, ἀπαλλάσσουσα γῆς πρόσωπον.

780. ἀμφιδέξιον = anceps. either (α) "ambiguous" (of an oracle) or (β) "two-edged" of a sword, cf. Herod. 5, 92, 19.

A messenger announces that Phædra has hanged herself (780). The chorus consult as to what they should do. Theseus coming up asks the cause of the uproar (790). The chorus break the news to him (800). Theseus finds on the corpse a letter accusing Hippolytus of having violated his nuptial couch (855).

782. δόμους περᾶν = "go *to* the house," cf. Phœnissæ 299, μέλαθρα περᾶν. — τί δρῶμεν: (deliberative subjunctive). What are we to do? Madvig

λῦσαί τ' ἄνασσαν ἐξ ἐπισπαστῶν βρόχων;

ΗΜΙΧ. τί δ'; οὐ πάρεισι πρόσπολοι νεανίαι;
τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου. 785

ΕΞ. ὀρθώσατ' ἐκτείναντες ἄθλιον νέκυν,
πικρὸν τόδ' οἰκούρημα δεσπόταις ἐμοῖς.

ΧΟ. ὄλωλεν ἡ δύστηνος, ὡς κλύω, γυνή·
ἤδη γὰρ ὡς νεκρόν νιν ἐκτείνουσι δή.

ΘΗ. γυναῖκες, ἴστε τίς ποτ' ἐν δόμοις βοή; 790
ἠχὼ βαρεῖα προσπόλων μ' ἀφίκετο.
οὐ γάρ τί μ' ὡς θεωρὸν ἀξιοῖ δόμος
πύλας ἀνοίξας εὐφρόνως προσεννέπειν.
μῶν Πιτθέως τι γῆρας εἴργασται νέον;
πρόσω μὲν ἤδη βίοτος, ἀλλ' ὅμως ἔτ' ἂν 795
λυπηρὸς ἡμῖν τούσδ' ἂν ἐκλίποι δόμους.

ΧΟ. οὐκ εἰς γέροντας ἥδε σοι τείνει τύχη,
Θησεῦ· νέοι θανόντες ἀλγυνοῦσί σε.

Grk. Syntax, § 121, calls this construction Subjunct-dubitativus, and says "The Subjunctive is used in simple interrogations or in doubting questions (expressing disapprobation, denial, displeasure) of that which *shall* come to pass, or *is to be* done, both when the questions are *direct*, and when *dependent* on a leading verb in the present or future. Compare 178 supra. *τί δράσω;* Soph. *Phil.* 969, also *τί φῶ; τι δρῶ; πῶς οὖν.....λέγωμεν καὶ πῶς ποιῶμεν,* Plato *Phil.* 63, and *πόθεν οὖν τις ἄρξηται;* Plat. *Phil.* 15.

787. *οἰκούρημα.* This will make a sad housekeeping for my master (Theseus) *οικ* = here "a watching or keeping the house." In *Orest.* 928, *οἰκουρήματα φθείρειν* = to pervert the stay-at-homes, *i.e.* the women.

790. Theseus is introduced for the first time. He has just returned from a "Theoria," or pilgrimage to some shrine (cf. 792 and 807), probably to obtain pardon for slaying his kinsman Pallas, which act was the cause of his present visit to Trœzen.

794. *μῶν γῆρας.....εἴργασται.* "Has the aged Pittheus had any harm done him? For *πιτθεως γῆρας*, cf. Juvenal *Sat.* iv. 81, venit Crispi jucunda senectus, and *Sat.* x. 75, si oppressa foret secura senectus Principis.

797. *σοι* (ethic dative). "You will find that this event has no reference to aged persons." The dative of the personal pronouns, especially of the first person, is used to denote a certain participation, and an interest in the person speaking, spoken to, or spoken of, cf. Demosth. 18, 178. *δούτῳ πάνυ μοι προσέχετε τὸν νοῦν.* Plato *Resp.* 3, 389. *Σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς νεανίαις.* Compare in Latin, Hor. *Ep.* 1, 3, 15, "quid mihi Celsus agit."

ΘΗ. οἴμοι· τέκνων μοι μή τι συλᾶται βίος;
ΧΟ. ζῶσιν, θανούσης μητρὸς ὡς ἄλγιστά σοι. 800
ΘΗ. τί φής; ὄλωλεν ἄλοχος; ἐκ τίνος τύχης;
ΧΟ. βρόχον κρεμαστὸν ἀγχόνης ἀνήψατο.
ΘΗ. λύπῃ παχνωθεῖσ' ἢ ἀπὸ συμφορᾶς τίνος;
ΧΟ. τοσοῦτον ἴσμεν· ἄρτι γὰρ κἀγὼ δόμοις,
Θησεῦ, πάρειμι σῶν κακῶν πενθήτρια. 805
ΘΗ. αἰαῖ· τί δῆτα τοῖσδ' ἀνέστεμμαι κάρα
πλεκτοῖσι φύλλοις, δυστυχὴς θεωρὸς ὤν;
χαλᾶτε κλεῖθρα, πρόσπολοι, πυλωμάτων,
ἐκλύεθ' ἁρμούς, ὡς ἴδω πικρὰν θέαν
γυναικός, ἥ με κατθανοῦσ' ἀπώλεσεν. 810
ΧΟ. ἰὼ ἰὼ τάλαινα μελέων κακῶν·
ἔπαθες, εἰργάσω
τοσοῦτον ὥστε τούσδε συγχέαι δόμους.
αἰαῖ τόλμας, ὦ βιαίως θανοῦσ'
ἀνοσίῳ τε συμφορᾷ, σᾶς χερὸς
πάλαισμα μελέας. 815
τίς ἄρα σάν, τάλαιν', ἀμαυροῖ ζοάν;
ΘΗ. ὤμοι ἐγὼ πόνων· ἔπαθον, ὦ πόλις,
τὰ μάκιστ' ἐμῶν κακῶν. ὦ τύχα,
ὥς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,
κηλὶς ἄφραστος ἐξ ἀλαστόρων τινός. 820

799. μὴ interrogative = μῶν, cf. Æsch. *Pers.* 346, *Pr. Vinct.* 980.

803. παχνωθεῖσα, (*lit.*) congealed, sc. "frozen with grief," Æsch. *Cho.* 75.

806. κάρα ἀνεστ. φυλλ. cf. Soph. *O. T.* 82.

807. θεωρός, a pilgrim, cf. 790 supra.

809. ἁρμούς = fastenings, Soph. *Ant.* 1216, for the phrase ἐκλύεθ' ἁρμοὺς, Eur. *Med.* 1315.

815. ἀνοσ. συμφ. An offence against the laws of heaven, as opposed to those of men.

816. ζοάν, not ζωὴν. Porson on *Hecuba*, 1090, argues for the short ο. Compare Mr. Paley's note, *Medea* 976, where he gives examples to support ζοά.

820. ἄφραστος. That passes words, cf. Æsch. *Pers.* 167, μέριμν' ἀφραστός.

[illegible] βίου·
[illegible] εἰσορᾷ
[illegible] πάλιν
[illegible] συμφορᾶς.
[illegible] σέθεν
[illegible] τύχῃ; 826
[illegible] ὑβριστὴς εἶ,
[illegible] ἀμυνοῦσά μοι.
[illegible] πάθῃ.
[illegible] ὄμμα 830
[illegible]
[illegible] μόνῳ κακά·
[illegible] εὐδοῦν λέχος. 835
[illegible] κατὰ τῆς κενέφρας
[illegible] πλάσμαν,
[illegible] ὁμιλίας·
[illegible] κατεύθυνον.
[illegible]
[illegible] κοδόμει; 840
[illegible] ματῆν ὄχλον
[illegible] ἐμῶν;
[illegible] ὅλως δόμων,
[illegible] ἀλλ' ἀπολόμην. 845

[illegible] the mark," "be right." *Lubig.*

[illegible] Middle voice "receive back for [illegible] something for *one's own sake*, [illegible] the Latin reddo, = give back [illegible] ha, as idea that Nemesis slumbered [illegible] Eum. 29.

[illegible] θέμιν.

κατακονὰ μὲν οὖν ἀβίοτος βίου·
κακῶν δ' ὦ τάλας πέλαγος εἰσορῶ
τοσοῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν
μηδ' ἐκπερᾶσαι κῦμα τῆσδε συμφορᾶς.
τίνα λόγον τάλας, τίνα τύχαν σέθεν 826
βαρύποτμον, γύναι, προσαυδῶν τύχω;
ὄρνις γὰρ ὥς τις ἐκ χερῶν ἄφαντος εἶ,
πήδημ' ἐς Ἅιδου κραιπνὸν ὁρμήσασά μοι.
αἰαῖ αἰαῖ, μέλεα μέλεα τάδε πάθη. 830
πρόσωθεν δέ ποθεν ἀνακομίζομαι
τύχαν δαιμόνων
ἀμπλακίαισι τῶν πάροιθέν τινος.

ΧΟ. οὐ σοὶ τάδ', ὦναξ, ἦλθε δὴ μόνῳ κακά·
πολλῶν μετ' ἄλλων δ' ὤλεσας κεδνὸν λέχος. 835

ΘΗ. τὸ κατὰ γᾶς θέλω, τὸ κατὰ γᾶς κνέφας
μετοικεῖν σκότῳ θανὼν ὁ τλάμων,
τῆς σῆς στερηθεὶς φιλτάτης ὁμιλίας·
ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.
τίνος δὴ κλύω; πόθεν θανάσιμος 840
τύχα σὰν ἔβα, γύναι, καρδίαν;
εἴποι τις ἂν τὸ πραχθέν, ἢ μάτην ὄχλον
στέγει τύραννον δῶμα προσπόλων ἐμῶν;
ὤμοι μοι σέθεν
μέλεος, οἷον εἶδον ἄλγος δόμων, 845
οὐ τλητὸν οὐδὲ ῥητόν· ἀλλ' ἀπωλόμην·

827. τύχω (sc. τοῦ σκοποῦ) "shall I hit the mark," "be right." *Iphig. Aulis*, 1337.

829. πήδημα, cf. *Andromache*, 1139.

831. ἀνακομίζομαι (good instance of Middle voice) "receive back for myself." The middle means to do or get done something for *one's own sake*, ἀνα means back again, where due. Compare the Latin reddo, = give back where due.

833. The ancients seem to have had an idea that Nemesis slumbered and ever and anon broke out, cf. Æsch. *Eum.* 894.

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825. ἐκλύεθ' ἁρμούς, ὡς ἴδω πικρὰν θέαν.

ἔρημος οἶκος, καὶ τέκν' ὀρφανεύεται.

ΧΟ. [ἔλιπες] ἔλιπες, ὦ φίλα
γυναικῶν ἀρίστα θ' ὁπόσας ἐφορᾷ
φέγγος ἀελίου τε καὶ 850
νυκτὸς ἀστερωπὸς σελάνα.
τάλας. ὦ τάλας· ὅσον κακὸν ἔχει δόμος.
δάκρυσί μου βλέφαρα
καταχυθέντα τέγγεται σᾷ τύχᾳ·
τὸ δ' ἐπὶ τῷδε πῆμα φρίσσω πάλαι. 855

ΘΗ. ἔα ἔα·
τί δή ποθ'; ἥδε δέλτος ἐκ φίλης χερὸς
ἠρτημένη θέλει τι σημῆναι νέον;
ἀλλ' ἢ λέχους μοι καὶ τέκνων ἐπιστολὰς
ἔγραψεν ἡ δύστηνος ἐξαιτουμένη;
θάρσει, τάλαινα· λέκτρα γὰρ τὰ Θησέως 860
οὐκ ἔστι δῶμά θ' ἥτις εἴσεισιν γυνή.
καὶ μὴν τύποι γε σφενδόνης χρυσηλάτου
τῆς οὐκέτ' οὔσης τῆσδε προσσαίνουσί με.
φέρ', ἐξελίξας περιβολὰς σφραγισμάτων
ἴδω τί λέξαι δέλτος ἥδε μοι θέλει. 865

ΧΟ. φεῦ φεῦ· * τόδ' αὖ νεοχμὸν ἐκδοχαῖς
ἐπιφέρει θεὸς κακόν. ἐμοὶ μὲν οὖν
ἀβίοτος βίου τύχα πρὸς τὸ κρανθὲν εἴη τυχεῖν.

846. οὐδὲ ῥητόν. But not to be told, cf. 875 infra. Here οὐδὲ = ἀλλ' οὐ. Compare Mr. Jebb on Soph. *Ajax*, 224, where for οὐδὲ φευκτάν he compares *Iliad* xxiv. 25, and Thuc. iv. 85, οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δέ.

857. δέλτος. Greek tablets were so called from their resemblance in shape to the Greek letter Δ. The plural δέλτοι is found more commonly, cf. (Latin) "pugillares." Mr. Paley removes the stop from ποθ' and places it after ἠρτημένη.

859. λέχους καὶ τέκνων (περὶ understood). Did the wretched woman write a note asking about her marriage bed and her children.

N.B. Some people think that λέχους and τέκνων depend on ἐπιστολάς.

862. σφενδόνη. The bezel of a ring, = Cicero's pala, cf. Plato *Rep.* 2, 59. For περιβ, σφραγ, cf. Eur. *Ion.* 1133.

866. νεοχμὸν = νέον. Never found in good Attic Prose. ἐκδοχαῖς = by successions, cf. Æsch. *Agam.* 290.

868. ἂν appears to be omitted with εἴη. Some think it is not necessary. Compare 469 note.

ὀλομένους γάρ, οὐκέτ' ὄντας λέγω,
φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους. 870
ὦ δαῖμον, εἴ πως ἔστι, μὴ σφήλῃς δόμους,
αἰτουμένης δὲ κλῦθί μου· πρὸς γάρ τινος
οἰωνὸν ὥστε μάντις εἰσορῶ κακόν.

ΘΗ. οἴμοι· τόδ' οἷον ἄλλο πρὸς κακῷ κακόν,
οὐ τλητὸν οὐδὲ λεκτόν. ὦ τάλας ἐγώ. 875

ΧΟ. τί χρῆμα; λέξον, εἴ τί μοι λόγου μέτα.

ΘΗ. βοᾷ βοᾷ δέλτος ἄλαστα. πᾷ φύγω
βάρος κακῶν; ἀπὸ γὰρ ὀλόμενος οἴχομαι,
οἷον οἷον εἶδον ἐν γραφαῖς μέλος
φθεγγόμενον τλάμων. 880

ΧΟ. αἰαῖ, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.

ΘΗ. τόδε μὲν οὐκέτι στόματος ἐν πύλαις
καθέξω δυσεκπέραντον, ὀλοὸν
κακόν· ἰὼ πόλις.
Ἱππόλυτος εὐνῆς τῆς ἐμῆς ἔτλη θιγεῖν 885
βίᾳ, τὸ σεμνὸν Ζηνὸς ὄμμ' ἀτιμάσας.
ἀλλ' ὦ πάτερ Πόσειδον, ἃς ἐμοί ποτε
ἀρὰς ὑπέσχου τρεῖς, μιᾷ κατέργασαι
τούτων ἐμὸν παῖδ', ἡμέραν δὲ μὴ φύγοι
τήνδ', εἴπερ ἡμῖν ὤπασας σαφεῖς ἀράς. 890

ΧΟ. ἄναξ, ἀπεύχου ταῦτα πρὸς θεῶν πάλιν·
γνώσει γὰρ αὖθις ἀμπλακών. ἐμοὶ πιθοῦ.

ΘΗ. οὐκ ἔστι· καὶ πρός γ' ἐξελῶ σφε τῆσδε γῆς,
δυοῖν δὲ μοίραιν θατέρᾳ πεπλήξεται·
ἢ γὰρ Ποσειδῶν αὐτὸν εἰς Ἅιδου δόμους 895

881. ἀρχηγόν. A starting point.

887. ἀλλ' ὦ πάτερ, the appealing ἀλλά, cf. Soph. *Elect.*, 337, 410, 415, 431.

891. ἀπεύχου. "recall your curse," *lit.* curse back again. αὖθις, hereafter "presently."

893. οὐκ ἔστι *c'est impossible.* Poseidon had promised Theseus three wishes, but nothing more.

θανόντα πέμψει τὰς ἐμὰς ἀρὰς σέβων,
ἢ τῆσδε χώρας ἐκπεσὼν ἀλώμενος
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσει βίον.

ΧΟ. καὶ μὴν ὅδ' αὐτὸς παῖς σὸς εἰς καιρὸν πάρα,
Ἱππόλυτος· ὀργῆς δ' ἐξανεὶς κακῆς, ἄναξ 900
Θησεῦ, τὸ λῷστον σοῖσι βούλευσαι δόμοις.

ΙΠ. κραυγῆς ἀκούσας σῆς ἀφικόμην, πάτερ,
σπουδῇ· τὸ μέντοι πρᾶγμ' ἐφ' ᾧτινι στένεις
οὐκ οἶδα, βουλοίμην δ' ἂν ἐκ σέθεν κλύειν.
ἔα, τί χρῆμα; σὴν δάμαρθ' ὁρῶ, πάτερ, 905
νεκρόν· μεγίστου θαύματος τόδ' ἄξιον·
ἣν ἀρτίως ἔλειπον, ἣ φάος τόδε
οὔπω χρόνον παλαιὸν εἰσεδέρκετο.
τί χρῆμα πάσχει; τῷ τρόπῳ διόλλυται;
πάτερ, πυθέσθαι βούλομαι σέθεν πάρα. 910
σιγᾷς; σιωπῇς δ' οὐδὲν ἔργον ἐν κακοῖς·

897. ἐκπίπτειν γῆς = To be banished. This is the regular passive of ἐκβάλλειν γῆς. Compare διώκειν, φεύγειν, τίθεναι, κεῖσθαι, &c.

899. καὶ μὴν introduces a fresh person on the stage. But see! here comes; αὐτὸς "*in person*," Here is the very man at the nick of time, to defend himself against this charge.

— εἰς καιρόν. In the nick of time, cf. Eur. *Troad*, 739, ἐν καιρῷ Æsch. *Pr. V.* 379. πρὸς καιρόν Soph. *Ajax*. 38, *Trach*. 59. καιρῷ, Soph. *O.T.* 1516, Thuc. iv. 59, καιρόν Soph. *Ajax* 34.

900—935. Hippolytus comes in and asks what is the matter. Theseus believing the statements in Phædra's letter, declaims against people who pretend to be better than their neighbours. 936—980, He pursues this general strain until (943) his passion gets too much for him, and he ends (980) by banishing Hippolytus.

900. ὀργῆς δ' ἐξανεὶς = Latin "remissus," cf. Soph. *Phil:* 705, ἀνίκ' ἐξανέιη.

901. βουλεῦσαι. "Deliberate," βουλεῦειν = "to give advice," βουλεύεσθαι to give advice *to oneself*, so "deliberate."

903. ἐφ' ᾧ τινι, ᾧ τινι for ὅτῳ is not found in any other passage, therefore some read ἐφ' ᾧ τὰ νῦν.

908. χρόνον παλαιὸν. Referring to time more or less past, according to circumstances, here οὔπω, π, χ = just now. Compare *Iph. Aulis*, 419. Homer uses παλαιός (of persons) in sense, "aged:" It also occurs in the phrase ἀρχαῖα καὶ παλαιά, prisca et vetusta = "ancient," so time-honoured, venerable.

911. σιγᾷς. I should prefer a comma after σιγᾷς. "You are silent, yet &c.

ἡ γὰρ ποθοῦσα πάντα καρδία κλύειν
κἀν τοῖς κακοῖσι λίχνος οὖσ' ἁλίσκεται.
οὐ μὴν φίλους γε κἄτι μᾶλλον ἢ φίλους
κρύπτειν δίκαιον σὰς πάτερ δυσπραξίας. 915

ΘΗ. ὦ πόλλ' ἁμαρτάνοντες ἄνθρωποι μάτην,
τί δὴ τέχνας μὲν μυρίας διδάσκετε
καὶ πάντα μηχανᾶσθε κἀξευρίσκετε,
ἓν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,
φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς; 920

ΙΠ. δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν
τοὺς μὴ φρονοῦντας δυνατός ἐστ' ἀναγκάσαι.
ἀλλ' οὐ γὰρ ἐν δέοντι λεπτουργεῖς, πάτερ,
δέδοικα μή σου γλῶσσ' ὑπερβάλῃ κακοῖς.

ΘΗ. φεῦ, χρῆν βροτοῖσι τῶν φίλων τεκμήριον 925
σαφές τι κεῖσθαι καὶ διάγνωσιν φρενῶν,
ὅστις τ' ἀληθής ἐστιν ὅς τε μὴ φίλος·
δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν,
τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν,
ὡς ἡ φρονοῦσα τἄδικ' ἐξηλέγχετο 930
πρὸς τῆς δικαίας, κοὐκ ἂν ἠπατώμεθα.

913. λίχνος = "greedy," then "curious" (Monk), cf. Pl. *Rep.* 3, 54, *B*; 5, 79, *B*.

921. σοφιστής. This term was already beginning to have an invidious sense. It was originally applied to one who was a master in his craft, clever at his own business; it then was applied to a class of men who taught the arts and sciences for money. These men later on from their habit of opposing and perverting truth, fell into disrespect, and were attacked by Plato and Aristophanes.

925. τεκμήριον (τέκμαρ, a landmark) in its philosophical use = "a sure and certain proof," σημεῖον = evidence of anything which may or may not be true.

929. ὅπως ἐτύγχανεν. To suit the occasion from time to time, *i.e.* really unjust," cf. Demosth. *Fals. legat* 428, Plato *Gorg.* 514 *E*.

930. ὡς.....ἐξηλέγχετο: ἵνα ὡς, ὅπως are used with the indicative Imperfect or Aorist after a past tense, to denote something which would have happened, if something else had happened, which did not happen. Compare Plat. *Euth.* 304. ἵν' ἤκουσας, and Plato *Crito*, 44, Demosth. *Aphob.* *B* 837, ἵνα .....ἦν εἰς τὰ γραμματα, κ. τ. λ.

ΙΠ. ἀλλ' ἤ τις εἰς σὸν οὖς με διαβαλὼν ἔχει
φίλων, νοσοῦμεν δ' οὐδὲν ὄντες αἴτιοι;
ἔκ τοι πέπληγμαι· σοὶ γὰρ ἐκπλήσσουσί με
λόγοι παραλλάσσοντες ἕξεδροι φρενῶν. 935
ΘΗ. φεῦ τῆς βροτείας (ποῖ προβήσεται;) φρενός·
τί τέρμα τόλμης καὶ θράσους γενήσεται;
εἰ γὰρ κατ' ἀνδρὸς βίοτον ἐξογκώσεται,
ὁ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν
πανοῦργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ 940
ἄλλην δεήσει γαῖαν, ἢ χωρήσεται
τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.
σκέψασθε δ' εἰς τόνδ', ὅστις ἐξ ἐμοῦ γεγὼς
ᾔσχυνε τἀμὰ λέκτρα κἀξελέγχεται
πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὤν. 945
δεῖξον δ', ἐπειδή γ' εἰς μίασμ' ἐλήλυθας,
τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.
σὺ δὴ θεοῖσιν ὡς περισσὸς ὢν ἀνὴρ
ξύνει; σὺ σώφρων καὶ κακῶν ἀκήρατος;
οὐκ ἂν πιθοίμην τοῖσι σοῖς κομποις ἐγὼ 950
θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς.
ἤδη νυν αὔχει καὶ δι' ἀψύχου βορᾶς
σίτοις καπήλευ', Ὀρφέα τ' ἄνακτ' ἔχων
βάκχευε πολλῶν γραμμάτων τιμῶν καπνούς·

934. τοι. Usually a confidential particle. "Let me tell you," "Believe me."

941. χωρήσεται. Have room for, "contain."

948—49. σὺ δή. You indeed! you, &c. Notice the bitter emphasis on the σύ.

953. ὀρφέα. Monk says that, "according to the Scholiast, the Pythagoreans are meant who abstained from flesh. Horace *Art. Poet.* 391, "*Silvestres homines sacer interpresque deorum cædibus et victu fœdo deterruit Orpheus.* Valckenaer, quoting Herodot. ii. 81, says the Bacchici, Orphici and Pythagorici all had the same origin.

954 καπνούς. He calls these ceremonies vain (*lit.* smoke), because he imagines that, notwithstanding his piety, he has caught Hippolytus in crime, ἐπέι γ' ἐλήφθης.

ἐπεί γ' ἐλήφθης. τοὺς δὲ τοιούτους ἐγὼ 955
φεύγειν προφωνῶ πᾶσι· θηρεύουσι γὰρ
σεμνοῖς λόγοισιν, αἰσχρὰ μηχανώμενοι.
τέθνηκεν ἥδε· τοῦτό σ' ἐκσώσειν δοκεῖς;
ἐν τῷδ' ἁλίσκει πλεῖστον, ὦ κάκιστε σύ·
ποῖοι γὰρ ὅρκοι κρείσσονες, τίνες λόγοι 960
τῆσδ' ἂν γένοιντ' ἄν, ὥστε σ' αἰτίαν φυγεῖν;
μισεῖν σε φήσεις τήνδε καὶ τὸ δὴ νόθον
τοῖς γνησίοισι πολέμιον πεφυκέναι·
κακὴν ἄρ' αὐτὴν ἔμπορον βίου λέγεις,
εἰ δυσμενείᾳ σῇ τὰ φίλτατ' ὤλεσεν. 965
ἀλλ' ὡς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἔνι,
γυναιξὶ δ' ἐμπέφυκεν; οἶδ' ἐγὼ νέους
οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,
ὅταν ταράξῃ Κύπρις ἡβῶσαν φρένα·
τὸ δ' ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον. 970
νῦν οὖν τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις
νεκροῦ παρόντος μάρτυρος σαφεστάτου;
ἔξερρε γαίας τῆσδ' ὅσον τάχος φυγάς,
καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μόλῃς,
μήτ' εἰς ὅρους γῆς ἧς ἐμὸν κρατεῖ δόρυ. 975
εἰ γὰρ παθών γε σοῦ τάδ' ἡσσηθήσομαι,
οὐ μαρτυρήσει μ' Ἴσθμιος Σίνις ποτὲ
κτανεῖν ἑαυτόν, ἀλλὰ κομπάζειν μάτην,

964. *κακὴν ἄρα*, cf. 359 note.

966. *τὰ φίλτατ' ὤλεσεν.* Has undone her dearest friends (*e. g.* Theseus himself).

— *ἀλλά.* Cf. 1013 infra. Here *ἀλλά* is used as the Demosthenic *ἀλλὰ νὴ Δία.* The speaker introduces some supposed objection on the part of the person spoken to, in order to refute it. Translate, "Oh but some one will say," "It will be objected that."

— *τὸ μῶρον* = *τὸ ἀκόλαστον.* "Lustfulness," cf. 165 note.

974. *θεοδμήτους Ἀθήνας.* Poseidon and Athena built Athens according to the legend.

977. Sinis, a robber who infested the Isthmus of Corinth, and was so called from his wanton mischief (*σίνεσθαι* = to spoil). Sciron, also a robber, who threw travellers into the sea from the Scironian rocks in the Megarian territory. Theseus treated him as he had treated his victims.

οὐδ' αἱ θαλάσσῃ σύννομοι Σκειρωνίδες
φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν. 980
ΧΟ. οὐκ οἶδ' ὅπως εἴποιμ' ἂν εὐτυχεῖν τινα
θνητῶν· τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.
ΙΠ. πάτερ, μένος μὲν ξύστασίς τε σῶν φρενῶν
δεινή· τὸ μέντοι πρᾶγμ' ἔχον καλοὺς λόγους,
εἴ τις διαπτύξειεν, οὐ καλὸν τόδε. 985
ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον,
εἰς ἥλικας δὲ κὠλίγους σοφώτερος.
ἔχει δὲ μοῖραν καὶ τόδ'· οἱ γὰρ ἐν σοφοῖς
φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.
ὅμως δ' ἀνάγκη, συμφορᾶς ἀφιγμένης, 990
γλῶσσάν μ' ἀφεῖναι. πρῶτα δ' ἄρξομαι λέγειν,
ὅθεν μ' ὑπῆλθες πρῶτον ὡς διαφθερῶν
οὐκ ἀντιλέξοντ'. εἰσορᾷς φάος τόδε
καὶ γαῖαν· ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,
οὐδ' ἣν σὺ μὴ φῇς, σωφρονέστερος γεγώς. 995
ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,
φίλοις τε χρῆσθαι μὴ ἀδικεῖν πειρωμένοις,
ἀλλ' οἷσιν αἰδὼς μήτ' ἐπαγγέλλειν κακὰ
μήτ' ἀνθυπουργεῖν αἰσχρὰ τοῖσι χρωμένοις·
οὐκ ἐγγελαστὴς τῶν ὁμιλούντων, πάτερ, 1000
ἀλλ' αὐτὸς οὐ παροῦσι κἀγγὺς ὢν φίλος.

983—1035. Hippolytus begins by deprecating his father's wrath, then shews that neither Phædra's beauty nor wealth were such as to lead him astray; he declares that his only ambition is to excel at the games, and to live virtuously with virtuous friends—he concludes by declaring solemnly that he is innocent; but respecting his oath to the nurse, will say no more.

979. σύννομοι. Metaph. from cattle feeding together, = πλήσιαι.

982. τὰ πρῶτα. Theseus' house, the first in the land.

985. διαπτ, from διαπτύσσω, unfold, explain, cf. Soph. Ἀντ. 709, οὗτοι διαπτύχθεντες ὤφθησαν κενοί. φαῦλοι, those who are embarrassed before clever people. For φαῦλος, cf. 435 note.

992. ὑπῆλθες. Cf. Latin "subire." The ὑπὸ denotes a sudden, unexpected attack, metaphor from "advancing troops under cover."

ἑνὸς δ' ἄθικτος, ᾧ με νῦν ἑλεῖν δοκεῖς·
λέχους γὰρ εἰς τόδ' ἡμέρας ἁγνὸν δέμας.
οὐκ οἶδα πρᾶξιν τήνδε πλὴν λόγῳ κλύων
γραφῇ τε λεύσσων· οὐδὲ ταῦτα γὰρ σκοπεῖν 1005
πρόθυμός εἰμι, παρθένον ψυχὴν ἔχων.
καὶ δὴ τὸ σῶφρον τοὐμὸν οὐ πείθει σ' ἴσως·
δεῖ δή σε δεῖξαι τῷ τρόπῳ διεφθάρην.
πότερα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο
πασῶν γυναικῶν; ἢ σὸν οἰκήσειν δόμον 1010
ἔγκληρον εὐνὴν προσλαβὼν ἐπήλπισα;
μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν φρονῶν.
ἀλλ' ὡς τυραννεῖν ἡδὺ τοῖσι σώφροσιν;
ἥκιστά γ', εἰ μὴ τὰς φρένας διέφθορε
θνητῶν ὅσοισιν ἀνδάνει μοναρχία. 1015
ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς
πρῶτος θέλοιμ' ἄν, ἐν πόλει δὲ δεύτερος
σὺν τοῖς ἀρίστοις εὐτυχεῖν ἀεὶ φίλοις.
πράσσειν τε γὰρ πάρεστι, κίνδυνός τ' ἀπὼν
κρείσσω δίδωσι τῆς τυραννίδος χάριν. 1020
ἓν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχεις·
εἰ μὲν γὰρ ἦν μοι μάρτυς οἷός εἰμ' ἐγώ,
καὶ τῆσδ' ὁρώσης φέγγος ἠγωνιζόμην,

1003. *εἰς τόδ' ἡμέρας.* For *εἰς τήνδε ἡμέραν*, cf. Soph. *Ajax*, 314, *ἐν τῷ πράγματος*; *Antig.* 1229. *ἐν τῷ συμφορᾶς*; and the Latin id voluptatis, ad id temporis.

1007. *καὶ δὴ.....δεῖ δή.* Suppose my declaration of innocence does not convince you, then it rests with you, *κ. τ. λ.*

1008. *τῷ* for *τίνι*. *ἐκαλλιστεύετο.* Notice the passive form.

1011. *ἔγκ, εὐν.* Cf. *Iphig. Tauris* 682.

1012. *μάταιος ἄρ' ἦ.* Monk reads *μάταιος ἦν ἄρ'*. Notice that the form of the first person is *ἦν* instead of *ἦ*.

1013. *ἀλλὰ.* Cf. 966 note.

1016. *ἀγῶνας Ἑλληνικούς.* This is an anachronism: The games were not established when this speech is supposed to have been delivered.

1017. *πρῶτος.....δεύτερος.* Hippolytus desired to be champion, *first* in the games, but *second* in dignity in the state.

ἔργοις ἂν εἶδες τοὺς κακοὺς διεξιών.
νῦν δ' ὅρκιόν σοι Ζῆνα καὶ πέδον χθονὸς 1025
ὄμνυμι τῶν σῶν μήποθ' ἅψασθαι γάμων
μηδ' ἂν θελῆσαι μηδ' ἂν ἔννοιαν λαβεῖν.
ἦ τἄρ' ὀλοίμην ἀκλεὴς ἀνώνυμος,
[ἄπολις ἄοικος, φυγὰς ἀλητεύων χθόνα,]
καὶ μήτε πόντος μήτε γῆ δέξαιτό μου 1030
σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνήρ.
εἰ δ' ἥδε δειμαίνουσ' ἀπώλεσεν βίον
οὐκ οἶδ'· ἐμοὶ γὰρ οὐ θέμις πέρα λέγειν.
ἐσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν,
ἡμεῖς δ' ἔχοντες οὐ καλῶς ἐχρώμεθα. 1035

ΧΟ. ἀρκοῦσαν εἶπας αἰτίας ἀποστροφήν,
ὅρκους παρασχών, πίστιν οὐ σμικράν, θεῶν.

ΘΗ. ἆρ' οὐκ ἐπῳδὸς καὶ γόης πέφυχ' ὅδε,
ὃς τὴν ἐμὴν πέποιθεν εὐοργησίᾳ
ψυχὴν κρατήσειν τὸν τεκόντ' ἀτιμάσας; 1040

ΙΠ. καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πάτερ·
εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ,
ἔκτεινά τοί σ' ἂν κοὐ φυγαῖς ἐξημίουν,
εἴπερ γυναικὸς ἠξίουν ἐμῆς θιγεῖν.

ΘΗ. ὡς ἄξιον τόδ' εἶπας· οὐχ οὕτω θανεῖ, 1045

1024. διεξιών. Going through by way of examination, "cross-questioning."

1026. ὄμνυμι. with acc., cf. 713, note.

1029. This verse is left out by Monk, who considers that it is made up from 1048. Mr. Paley admits it in his text.

1033. πέρα λέγειν (because of the oath taken to the nurse).

1034—35. She acted a virtuous part (by committing suicide) when she could no longer retain her fair fame; I, though I was virtuous, exhibited my virtue inopportunely; (οὐ καλῶς) *i.e.* by rejecting Phædra's advances. Soph. *Elect.* 384. *Phil.* 1155.

1037. πίστιν. A guarantee.

1039. γόης. A juggler. "Surely he is in his very nature an enchanter and juggler. εὐοργησίᾳ, gentleness of temper, cf. *Bacchæ*, 641.

ὥσπερ σὺ σαυτῷ τόνδε προύθηκας νόμον·
ταχὺς γὰρ Ἅιδης ῥᾷστος ἀνδρὶ δυσσεβεῖ·
ἀλλ' ἐκ πατρῴας φυγὰς ἀλητεύων χθονὸς
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσεις βίον·
μισθὸς γὰρ οὗτός ἐστιν ἀνδρὶ δυσσεβεῖ. 1050

ΙΠ. οἴμοι, τί δράσεις; οὐδὲ μηνυτὴν χρόνον
δέξει καθ' ἡμῶν, ἀλλά μ' ἐξελᾷς χθονός;

ΘΗ. πέραν γε πόντου τερμόνων τ' Ἀτλαντικῶν,
εἴ πως δυναίμην, ὡς σὸν ἐχθαίρω κάρα.

ΙΠ. οὐδ' ὅρκον οὐδὲ πίστιν οὐδὲ μάντεων 1055
φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς;

ΘΗ. ἡ δέλτος ἥδε κλῆρον οὐ δεδεγμένη
κατηγορεῖ σου πιστά· τοὺς δ' ὑπὲρ κάρα
φοιτῶντας ὄρνεις πόλλ' ἐγὼ χαίρειν λέγω.

ΙΠ. ὦ θεοί, τί δῆτα τοὐμὸν οὐ λύω στόμα, 1060
ὅστις γ' ὑφ' ὑμῶν, οὓς σέβω, διόλλυμαι;
οὐ δῆτα· πάντως οὐ πίθοιμ' ἂν οὕς με δεῖ,
μάτην δ' ἂν ὅρκους συγχέαιμ' οὓς ὤμοσα.

ΘΗ. οἴμοι· τὸ σεμνὸν ὥς μ' ἀποκτείνει τὸ σόν.
οὐκ εἶ πατρῴας ἐκτὸς ὡς τάχιστα γῆς; 1065

ΙΠ. ποῖ δῆθ' ὁ τλήμων τρέψομαι; τίνος ξένων
δόμους ἔσειμι τῇδ' ἐπ' αἰτίᾳ φυγών;

ΘΗ. ὅστις γυναικῶν λυμεῶνας ἥδεται

1053. πόντου. I think the Euxine is *not* meant here. Hipp. says, "you will drive me from the land?" Theseus answers "Yes, and beyond the sea, aye, even the limits of the Atlantic." Theseus seems to wish simply to place the sea between them, and having that idea, naturally thinks of the greatest distance (to the ancients), viz., down the Mediterranean and out on the Atlantic. If by πόντος we understand "the Euxine," we shall have two different directions, and the force of the line would be weakened.

1057. κλῆρον. Cf. *Phœnissæ* 838. *Ion* 908.

1059. ὄρνεις for ὄρνιθας. Monk and Mr. Paley read ὄρνις, for this last form, Soph. *O.T.* 966. Ar. *Aves* 717, 1250, 1610.

1061. ὅστις gives the reason. "In as much as," cf. ὅς and ὅς γε, 1039 supra.

ξένους κομίζων καὶ συνοικούρους κακῶν.
ΙΠ. αἰαῖ· πρὸς ἧπαρ δακρύων τ' ἐγγὺς τόδε, 1070
εἰ δὴ κακός γε φαίνομαι δοκῶ τέ σοι.
ΘΗ. τότε στενάζειν καὶ προγιγνώσκειν σ' ἐχρῆν,
ὅτ' εἰς πατρῷαν ἄλοχον ὑβρίζειν ἔτλης.
ΙΠ. ὦ δώματ', εἴθε φθέγμα γηρύσαισθέ μοι
καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνήρ. 1075
ΘΗ. εἰς τοὺς ἀφώνους μάρτυρας φεύγεις σοφῶς·
τὸ δ' ἔργον οὐ λέγον σε μηνύει κακόν.
ΙΠ. φεῦ·
εἴθ' ἦν ἐμαυτὸν προσβλέπειν ἐναντίον
στάνθ', ὡς ἐδάκρυσ' οἷα πάσχομεν κακά.
ΘΗ. πολλῷ γε μᾶλλον σαυτὸν ἤσκησας σέβειν 1080
ἢ τοὺς τεκόντας ὅσια δρᾶν, δίκαιος ὤν.
ΙΠ. ὦ δυστάλαινα μῆτερ, ὦ πικραὶ γοναί·
μηδείς ποτ' εἴη τῶν ἐμῶν φίλων νόθος.
ΘΗ. οὐχ ἕλξετ' αὐτόν, δμῶες; οὐκ ἀκούετε
πάλαι ξενοῦσθαι τόνδε προυννέποντά με; 1085
ΙΠ. κλαίων τις αὐτῶν ἆρ' ἐμοῦ γε θίξεται·
σὺ δ' αὐτός, εἴ σοι θυμός, ἐξώθει χθονός.
ΘΗ. δράσω τάδ', εἰ μὴ τοῖς ἐμοῖς πείσει λόγοις·
οὐ γάρ τις οἶκτος σῆς μ' ἐπέρχεται φυγῆς.
ΙΠ. ἄραρεν, ὡς ἔοικεν· ὦ τάλας ἐγώ· 1090
ὡς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὅπως φράσω.
ὦ φιλτάτη μοι δαιμόνων Λητοῦς κόρη
σύνθακε συγκύναγε, φευξούμεσθα δὴ

1069. συνοικούρους κακῶν. Partners in mischief.
— πρὸς ἧπαρ. Soph. *Ajax*, 938.
1074. εἴθε. Cf. 209, note.
1080—81. ὅσια δρᾶν, δίκαιος ὤν. Thus Monk and Mr. Paley "to be just and treat your parents properly. Some leave out the comma after δρᾶν.
1085. ξενοῦσθαι. Compare the Latin "exsulare," cf. Soph. *Trach.* 65.
1086. ἄρα. Used in exclamations, cf. 1012. μάταιος ἄρ' ἦν. Eur. *Androm.* 1114. Pindar, *P* 4, 138.

κλεινὰς Ἀθήνας· ἀλλὰ χαίρετ', ὦ πόλις
καὶ γαῖ' Ἐρεχθέως· ὦ πέδον Τροιζήνιον, 1095
ὡς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα,
χαῖρ'· ὕστατον γάρ σ' εἰσορῶν προσφθέγγομαι.
ἴτ', ὦ νέοι μοι τῆσδε γῆς ὁμήλικες,
προσείπαθ' ἡμᾶς καὶ προπέμψατε χθονός·
ὡς οὔποτ' ἄλλον ἄνδρα σωφρονέστερον 1100
ὄψεσθέ, κεἰ μὴ ταῦτ' ἐμῷ δοκεῖ πατρί.

ΧΟ. ἦ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν φρένας στρ.
ἔλθῃ,
λύπας παραιρεῖ·
ξύνεσιν δέ τιν' ἐλπίδι κεύθων 1105
λείπομαι ἔν τε τύχαις θνατῶν καὶ ἐν ἔργμασι λεύσσων·
ἄλλα γὰρ ἄλλοθεν ἀμείβεται,
μετὰ δ' ἵσταται ἀνδράσιν αἰὼν
πολυπλάνητος ἀεί. 1110
εἴθε μοι εὐξαμένᾳ θεόθεν τάδε μοῖρα παράσχοι, ἀντ.
τύχαν μετ' ὄλβου

1094. ἀλλὰ χάιρετε. Well! farewell.

1096. ἐγκαθηβᾶν, cf. *Thuc.* ii. 44, 2.

1099. προπέμπειν. Regular word "to escort," cf. Soph. *O. C.* 1667. Xen. *Hellen.* iv. 1, 9.

[1102—1152, Hippolytus has just gone to prepare for his journey. The chorus are puzzled at the neglect shewn by the Gods for such a man as Hippolytus. They think the "summum bonum" in this life is good fortune, and a spirit contented with that which comes to hand. They next think of Artemis and the woods Hippolytus loved.

1106. ἐλπίδι κεύθων = ἐλπίζων κεύθειν. Compare the gender of κεύθων and λεύσσων with that of εὐξαμένᾳ in line 1111, both referring to the same person. Monk declares he can find nothing to parallel it (prorsus insolenter factum). Hermann says that a *general sentiment*, even when spoken by a woman, may be expressed by a masculine participle.

— *Monk translates* "et cum spem conceperim me aliquid circa divinam providentiam certi intelligere, spes ista rursus me frustratur, cum in fortunas et in facta mortalium intueor."

— λείπομαι = "I am at fault."

καὶ ἀκήρατον ἄλγεσι θυμόν·
δόξα δὲ μήτ' ἀτρεκὴς μήτ' αὖ παράσημος ἐνείη·
ῥᾴδια δ' ἤθεα τὸν αὔριον 1116
μεταβαλλομένα χρόνον ἀεὶ
βίον συνευτυχοίην.
οὐκέτι γὰρ καθαρὰν φρέν' ἔχω τὰ παρ' ἐλπίδα
λεύσσων, στρ. 1120
ἐπεὶ τὸν Ἑλλανίας
φανερώτατον ἀστέρ' Ἀθάνας
εἴδομεν εἴδομεν ἐκ πατρὸς ὀργᾶς
ἄλλαν ἐπ' αἶαν ἱέμενον. 1125
ὦ ψάμαθοι πολιήτιδος ἀκτᾶς
δρυμός τ' ὄρειος, ὅθι κυνῶν
ὠκυπόδων μέτα θῆρας ἔναιρεν
Δίκτυνναν ἀμφὶ σεμνάν. 1130
οὐκέτι συζυγίαν πώλων Ἐνετᾶν ἐπιβάσει ἀντ.
τὸν ἀμφὶ Λίμνας τρόχον
κατέχων ποδὶ γυμνάδας ἵππους.
μοῦσα δ' ἄυπνος ὑπ' ἄντυγι χορδᾶν 1135

1115. ἀτρεκής, cf. 261, note.

— παράσημος (*lit.*) falsely struck, with imperfect impression (of a coin), then applied to men. *Demosth.* 307, ῥήτωρ παράσημος.

1119. βίον συνευτυχοίην. "May I be happy with my life!" Mr. Paley after the Scholiast takes the σύν = "with others." Monk does not notice the passage.

1126. πολιήτιδος, ἀκτ. ψαμ. Sands of my country's shore., cf. Apoll. *Rhod.* I. 867.

1130. Δίκτυννα. Cf. 146 (δίκτυον). Compare Arist. *Ran.* 1359. *Vesp.* 368. Dictynna was a Cretan Goddess.

1131. Mares were supposed to be fleeter than horses.

1134. κατέχων ποδὶ γυμνάδας ἵππους. Restraining with the foot the trained horses. So Monk and Mr. Paley. Reiske reads κατ. ποδὶ γυμνάδος ἵππου = occupying or holding the course with the foot of the trained horse.

— Notice συζυγίαν, used (as ἵπποι often) for the chariot as well as the horses.

— τὸν τρόχον = along the course at Limna. cf. Eur. *Or.* 1251. στῆθ'... ἁμαξήρη τρίβον.

λήξει πατρῷον ἀνὰ δόμον·
ἀστέφανοι δὲ κόραι ἀνάπαυλαι
Λατοῦς βαθεῖαν ἀνὰ χλόαν·
νυμφιδία δ' ἀπόλωλε φυγᾷ σᾷ 1140
λέκτρων ἄμιλλα κούραις.
ἐγὼ δὲ σᾷ δυστυχίᾳ δάκρυσι διοίσω
πότμον ἄποτμον· ὦ τάλαινα
μᾶτερ, ἔτεκες ἀνόνατα· φεῦ, 1145
μανίω θεοῖσιν·
ἰὼ ἰὼ συζύγιαι Χάριτες,
τί τὸν τάλαν' ἐκ πατρίας γᾶς
τὸν οὐδὲν ἄτας αἴτιον
πέμπετε τῶνδ' ἀπ' οἴκων; 1150
καὶ μὴν ὀπαδὸν Ἱπολύτου τόνδ' εἰσορῶ
σπουδῇ σκυθρωπὸν πρὸς δόμους ὁρμώμενον.

ΑΓΓ. ποῖ γῆς ἄνακτα τῆσδε Θησέα μολὼν
εὕροιμ' ἄν, ὦ γυναῖκες; εἴπερ ἴστε, μοι
σημήνατ'· ἆρα τῶνδε δωμάτων ἔσω; 1155

ΧΟ. ὅδ' αὐτὸς ἔξω δωμάτων πορεύεται.

ΑΓΓ. Θησεῦ, μερίμνης ἄξιον φέρω λόγον
σοὶ καὶ πολίταις οἵ τ' Ἀθηναίων πόλιν
ναίουσι καὶ γῆς τέρμονας Τροιζηνίας.

ΘΗ. τί δ' ἔστι; μῶν τις συμφορὰ νεωτέρα 1160
δισσὰς κατείληφ' ἀστυγείτονας πόλεις;

1153—1254. A messenger arrives asking for Theseus: he says that Hippolytus has been thrown out of his chariot and badly hurt (1173—1254), he gives a full account of the accident, and ends by declaring that nothing will make him believe that Hippolytus is guilty.

1142. σᾷ δυστυχίᾳ. Causal dative, cf. Eur. *Orest.* 461.

1145. ἀνόνατα (adverbial use) "in vain," cf. *Alcest.* 413. Mr. Paley reads ἔτεκες ἄρ' ἀνόνατα.

1152. σκυθρωπόν. With downcast, lowering looks.

1155. ἔσω. Here in its proper sense implying "motion," μολών being understood, cf. line 2.

ΑΓΓ. Ἱππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος·
δέδορκε μέντοι φῶς ἐπὶ σμικρᾶς ῥοπῆς.
ΘΗ. πρὸς τοῦ; δι' ἔχθρας μῶν τις ἦν ἀφιγμένος,
ὅτου κατῄσχυν' ἄλοχον ὡς πατρὸς βίᾳ; 1165
ΑΓΓ. οἰκεῖος αὐτὸν ὤλεσ' ἁρμάτων ὄχος
ἀραί τε τοῦ σοῦ στόματος, ἃς σὺ σῷ πατρὶ
πόντου κρέοντι παιδὸς ἠράσω πέρι.
ΘΗ. ὦ θεοὶ Πόσειδόν θ', ὡς ἄρ' ἦσθ' ἐμὸς πατὴρ
ὀρθῶς, ἀκούσας τῶν ἐμῶν κατευγμάτων. 1170
πῶς καὶ διώλετ'; εἰπέ· τῷ τρόπῳ Δίκης
ἔπαισεν αὐτὸν ῥόπτρον αἰσχύναντ' ἐμέ;
ΑΓΓ. ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας
ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας
κλαίοντες· ἦλθε γάρ τις ἄγγελος λέγων 1175
ὡς οὐκέτ' ἐν γῇ τῇδ' ἀναστρέψοι πόδα
Ἱππόλυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων.
ὁ δ' ἦλθε ταὐτὸ δακρύων ἔχων μέλος
ἡμῖν ἐπ' ἀκταῖς· μυρία δ' ὀπισθόπους
φίλων ἅμ' ἕστειχ' ἡλίκων ὁμήγυρις. 1180
χρόνῳ δὲ δήποτ' εἶπ' ἀπαλλαχθεὶς γόων·
τί ταὐτ' ἀλύω; πειστέον πατρὸς λόγοις.

1163. δέδορκε φῶς ἐπὶ σμικρᾶς ῥοπῆς. "He still breathes though the scale is almost sunk; *i.e.*, it only requires a slight turn of the scale to finish him.

— Compare for the phrase Soph. *O.T.* 961, *O.C.* 1508. Thuc. v. 103, ἀσθενεῖς τε καὶ ἐπὶ ῥοπῆς μιᾶς ὄντες, where Arnold translates "on one single turn of the scale," *i.e.*, not as if the scale would recover itself, but once down and you are lost. Plat. *Rep.* 556 E., Eur. *Helen* 1090.

1169. ἄρα, cf. 359, note.

1171. πῶς καὶ διώλετο. Here καὶ accompanies and emphasizes διώλετο, "Tell me the *actual particulars* of his end."

— Had it been καὶ πῶς, it would have introduce and objection, "but how? Nay, how can it be?"

— For instances of πῶς καὶ or (τίς, ποῖ, ποῦ ποῖος) καὶ, cf. Eur. *Hec*, 519, 1055; *Alc.* 846; Arist. *Pax* 1288; Soph. *Aj.* 1290; *Trach.* 339.

1172. ῥόπτρον. "The drop of a trap." This is better than to take it = ῥόπαλον, a club, though that is possible.

[illegible] 1135

[illegible] 1140

[illegible] 1145

[illegible] 1150

[illegible] From the rail or rim of the chariot, where the reins [illegible] Soph. Trach. v. 707, 708.

[illegible] Some read al. of the mire. Mr. Paley explains this [illegible] by the long strap to manage the heavy shooting boots he had on.

— For [illegible], cf. Eur. Bacch. 626; Theocrit. vii. 26; Æsch. Agam. 927.

1136. [illegible] Close to the side, and so almost under Hippolytus, (for [illegible] cf. Juv. Sat. x. 45, niveos ad frena quirites currentes.

1137. εὐθύς. I know no other passage where εὐθύς = εὐθὺ with genitive "straight to a place."

1201. χθόνιος βροντή. Subterranean noises like thunder. e. g. earthquakes, Æsch. Prometh. V. 1015. Theocrit. v. 22.

ἐντύναθ' ἵππους ἅρμασι ζυγηφόρους,
δμῶες· πόλις γὰρ οὐκέτ' ἔστιν ἥδε μοι.
τοὐνθένδε μέντοι πᾶς ἀνὴρ ἠπείγετο, 1185
καὶ θᾶσσον ἢ λέγοι τις ἐξηρτυμένας
πώλους παρ' αὐτὸν δεσπότην ἐστήσαμεν.
μάρπτει δὲ χερσὶν ἡνίας ἀπ' ἄντυγος,
αὐταῖσιν ἀρβύλαισιν ἁρμόσας πόδας.
καὶ πρῶτα μὲν θεοῖς εἶπ' ἀναπτύξας χέρας· 1190
Ζεῦ, μηκέτ' εἴην, εἰ κακὸς πέφυκ' ἀνήρ·
αἴσθοιτο δ' ἡμᾶς ὡς ἀτιμάζει πατὴρ
ἤτοι θανόντας ἢ φάος δεδορκότας.
κἀν τῷδ' ἐπῆγε κέντρον εἰς χεῖρας λαβὼν
πώλοις ὁμαρτῇ· πρόσπολοι δ' ὑφ' ἅρματος 1195
πέλας χαλινῶν εἱπόμεσθα δεσπότῃ
τὴν εὐθὺς Ἄργους κἀπιδαυρίας ὁδόν.
ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν,
ἀκτή τις ἔστι τοὐπέκεινα τῆσδε γῆς
πρὸς πόντον ἤδη κειμένη Σαρωνικόν. 1200
ἔνθεν τις ἠχὼ χθόνιος ὡς βροντὴ Διὸς
βαρὺν βρόμον μεθῆκε φρικώδη κλύειν·
ὀρθὸν δὲ κρᾶτ' ἔστησαν οὓς τ' ἐς οὐρανὸν
ἵπποι· παρ' ἡμῖν δ' ἦν φόβος νεανικὸς

1188. ἀπ' ἄντυγος. From the rail or rim of the chariot, where the reins rested as on our dashboard. Hom. *Iliad* v. 262, 728.

1189. αὐτ. ἀρβυλ. Boots and all, cf. 1341 infra. Mr. Paley explains this to be that he did not stay to change the heavy shooting boots he had on.

— For ἀρβύλαι, cf. Eur. *Bacch.* 638; *Theocrit.* vii. 26; Æsch. *Agam.* 917.

1195. ὑφ' ἅρματος. Close at the side, and so almost under Hippolytus, (var. lect. ἐφ' ἅρματος for πέλας χαλ. cf. Juv. *Sat.* x. 45, niveos ad frena quirites currentes.

1197. εὐθὺς. I know no other passage where εὐθὺς = εὐθὺ with genitive "straight to a place."

1201. χθόνιος βροντή. Subterranean noises like thunder. *e. g.* earthquakes, Æsch. *Prometh. V.* 1015. *Theocrit.* v. 22.

πόθεν πότ' εἴη φθόγγος. εἰς δ' ἁλιρρόθους 1205
ἀκτὰς ἀποβλέψαντες ἱερὸν εἴδομεν
κῦμ' οὐρανῷ στηρίζον, ὥστ' ἀφῃρέθη
Σκείρωνος ἀκτὰς ὄμμα τοὐμὸν εἰσορᾶν·
ἔκρυπτε δ' Ἰσθμὸν καὶ πέτραν Ἀσκληπιοῦ.
κἄπειτ' ἀνοιδήσάν τε καὶ περιξ ἀφρὸν 1210
πολὺν καχλάζον ποντίῳ φυσήματι
χωρεῖ πρὸς ἀκτάς, οὗ τέθριππος ἦν ὄχος.
αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμίᾳ
κῦμ' ἐξέθηκε ταῦρον ἄγριον τέρας,
οὗ πᾶσα μὲν χθὼν φθέγματος πληρουμένη 1215
φρικῶδες ἀντεφθέγγετ', εἰσορῶσι δὲ
κρεῖσσον θέαμα δεργμάτων ἐφαίνετο.
εὐθὺς δὲ πώλοις δεινὸς ἐμπίπτει φόβος·
καὶ δεσπότης μὲν ἱππικοῖσιν ἤθεσι
πολὺς ξυνοικῶν ἥρπασ' ἡνίας χεροῖν, 1220
ἕλκει δὲ κώπην ὥστε ναυβάτης ἀνὴρ
ἱμᾶσιν εἰς τοὔπισθεν ἀρτήσας δέμας·
αἱ δ' ἐνδακοῦσαι στόμια πυριγενῆ γναθμοῖς
βίᾳ φέρουσιν, οὔτε ναυκλήρου χερὸς
οὔθ' ἱπποδέσμων οὔτε κολλητῶν ὄχων 1225

1207. οὐρανῷ στηρίζον. Rising pillarwise to heaven. Eur. *Bacchæ* 1083.

— ἱερὸν. Divine, so mighty, supernatural.

1213. τρικυμίᾳ. Similar to the Latin "decumanus fluctus," cf. Æsch. *Pr. V.* 1036. It was the Greek idea that the *third*, and the Latin idea that the *tenth* was the biggest wave. αὐτῷ σὺν κλυδ = at the moment the wave broke.

— Æsch. *Pr. V.* 1086. Mr. Paley thinks that in a storm three consecutive waves of larger size come to shore at intervals, consequently that τρικυμία does not mean "every third wave," but a triple or crested wave, τρίχηλον.

1222. ἀρτήσας. Shews that the Greeks, when rowing the large oars of the triremes used to fasten a thong from the oars round their bodies to lessen the strain. Cf. Eur. *And.* 811; Plato, *Phæd.* 254 D.

1224. βίᾳ φέρουσιν. "Run away *with him*," the middle would simply mean "run away," *i.e.*, carry *themselves* away, without reference to the driver, cf. Soph. Elect. 725, ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἀστόμοι πῶλοι βίᾳ φέρουσιν.

μεταστρέφουσαι. κεὶ μὲν εἰς τὰ μαλθακὰ
γαίας ἔχων οἴακας ἰθύνοι δρόμον,
προυφαίνετ' εἰς τοὔμπροσθεν, ὥστ' ἀναστρέφειν,
ταῦρος φόβῳ τέτρωρον ἐκμαίνων ὄχον·
εἰ δ' εἰς πέτρας φέροιντο μαργῶσαι φρένας, 1230
σιγῇ πελάζων ἄντυγι ξυνείπετο
εἰς τοῦθ' ἕως ἔσφηλε κἀνεχαίτισεν,
ἀψῖδα πέτρῳ προσβαλὼν ὀχήματος.
σύμφυρτα δ' ἦν ἅπαντα· σύριγγές τ' ἄνω
τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα. 1235
αὐτὸς δ' ὁ τλήμων ἡνίαισιν ἐμπλακεὶς
δεσμὸν δυσεξήνυστον ἕλκεται δεθείς,
σποδούμενος μὲν πρὸς πέτραις φίλον κάρα,
θραύων δὲ σάρκας, δεινὰ δ' ἐξαυδῶν κλύειν·
στῆτ', ὦ φάτναισι ταῖς ἐμαῖς τεθραμμέναι, 1240
μή μ' ἐξαλείψητ'. ὦ πατρὸς τάλαιν' ἀρά.
τίς ἄνδρ' ἄριστον βούλεται σῶσαι παρών;
πολλοὶ δὲ βουληθέντες ὑστέρῳ ποδὶ
ἐλειπόμεσθα. χὠ μὲν ἐκ δεσμῶν λυθεὶς
τμητῶν ἱμάντων οὐ κάτοιδ' ὅτῳ τρόπῳ 1245
πίπτει, βραχὺν δὴ βίοτον ἐμπνέων ἔτι·
ἵπποι δ' ἔκρυφθεν καὶ τὸ δύστηνον τέρας
ταύρου λεπαίας οὐ κάτοιδ' ὅπου χθονός.
δοῦλος μὲν οὖν ἔγωγε σῶν δόμων, ἄναξ,
ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαί ποτε 1250
τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός,
οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος

1226. μεταστρέφουσαι. Caring for; heeding.

1229. ἐκμαίνων. Cf. *Theocrit.* v. 91. τέτρωρ ὄχ. The four horses *in the* chariot.

1247. ἔκρυφθεν. "Were lost to sight." This form instead of ἐκρύφθησαν is very rare in tragedy, though common in comedy. Compare κατένασθεν. Ar. *Vesp.* 662, *Plut.* 55.

καὶ τὴν ἐν Ἴδῃ γραμμάτων πλήσειέ τις
πεύκην, ἐπεί νιν ἐσθλὸν ὄντ' ἐπίσταμαι.

ΧΟ. αἰαῖ· κέκρανται συμφορὰ νέων κακῶν, 1255
οὐδ' ἔστι μοίρας τοῦ χρεών τ' ἀπαλλαγή.

ΘΗ. μίσει μὲν ἀνδρὸς τοῦ πεπονθότος τάδε
λόγοισιν ἥσθην τοῖσδε· νῦν δ' αἰδούμενος
θεούς τ' ἐκεῖνόν θ', οὕνεκ' ἐστὶν ἐξ ἐμοῦ,
οὔθ' ἥδομαι τοῖσδ' οὔτ' ἐπάχθομαι κακοῖς. 1260

ΑΓΓ. πῶς οὖν; κομίζειν ἢ τί χρὴ τὸν ἄθλιον
δράσαντας ἡμᾶς σῇ χαρίζεσθαι φρενί;
φρόντιζ'· ἐμοῖς δὲ χρώμενος βουλεύμασιν
οὐκ ὠμὸς εἰς σὸν παῖδα δυστυχοῦντ' ἔσει.

ΘΗ. κομίζετ' αὐτόν, ὡς ἰδὼν ἐν ὄμμασι 1265
τὸν τἄμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη
λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς.

ΧΟ. σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βροτῶν
ἄγεις, Κύπρι· σὺν δ'
ὁ ποικιλόπτερος ἀμφιβαλὼν 1270
ὠκυτάτῳ πτερῷ
ποτᾶται 'πὶ γαῖαν εὐάχητόν θ'
ἁλμυρὸν ἐπὶ πόντον.
θέλγει δ' Ἔρως, ᾧ μαινομένᾳ κραδίᾳ
πτανὸς ἐφορμάσῃ 1275
χρυσοφαής,

1254. πεύκη = a tablet, cf. *Iph. Aulis* 39. Here, however, πεύκη probably refers to the Pines in the forest, from which the tablets were made.

1255—1341. The chorus moralize. Theseus declares that he is neither glad nor sorry for what has happened. Artemis (1283) appears and undeceives Theseus as to Hippolytus; the King is too overcome to answer anything but οἴμοι.

1256. τοῦ χρέων, cf. *Hero. Fur.* 21. This word (strictly a neuter participle from χράω) is indeclinable.

1262. δράσαντας, χαρίζ. Arist. *Pax.* 359.

1274. ᾧ μαιν. κραδ. These are both datives after ἐφορμάσῃ. The omission of ἄν with ἐφορμ is archaic, cf. Soph. *El.* 771, *O. T.* 1231, *O. C.* 395.

φύσιν ὀρεσκόων
σκυλάκων πελαγίων θ' ὅσα τε γᾶ τρέφει,
τὰν Ἅλιος αἰθομέναν δέρκεται,
ἄνδρας τε· συμπάντων δὲ 1280
βασιληίδα τιμάν, Κύπρι,
τῶνδε μόνα κρατύνεις.

ΑΡ. σὲ τὸν εὐπατρίδαν Αἰγέως κέλομαι
παῖδ' ἐπακοῦσαι·
Λητοῦς δὲ κόρη σ' Ἄρτεμις αὐδῶ. 1285
Θησεῦ, τί τάλας τοῖσδε συνήδει,
παῖδ' οὐχ ὁσίως σὸν ἀποκτείνας,
ψευδέσι μύθοις ἀλόχου πεισθεὶς
ἀφανῆ; φανερὰν δ' ἔσχεθες ἄταν.
πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις 1290
δέμας αἰσχυνθείς,
ἢ πτηνὸς ἄνω μεταβὰς βίοτον
πήματος ἔξω πόδα τοῦδ' ἀπέχεις;
ὡς ἔν γ' ἀγαθοῖς ἀνδράσιν οὔ σοι
κτητὸν βιότου μέρος ἐστίν. 1295
ἄκουε, Θησεῦ, σῶν κακῶν κατάστασιν·
καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δὲ σέ.
ἀλλ' εἰς τόδ' ἦλθον, παιδὸς ἐκδεῖξαι φρένα
τοῦ σοῦ δικαίαν, ὡς ὑπ' εὐκλείας θάνῃ,
καὶ σῆς γυναικὸς οἶστρον ἢ τρόπον τινὰ 1300
γενναιότητα· τῆς γὰρ ἐχθίστης θεῶν

1289. ἀφανῆ πεισθεὶς. (Having been persuaded in matters that were obscure) *i.e.* on insufficient evidence. *Thesmoph.* 515 (592).

1299. ὑπ' εὐκλείας. "With a good name." ὑπο often serves merely to denote the attendant or accompanying circumstances; thus ὑπὸ σάλπιγγος πίνειν = "to drink to the sound of the trumpet," *i.e.*, with trumpet sounding.

— This notion of ὑπὸ = "to the sound of," will be a guide for other passages. Cf. Eur. *Ion.* 1333; *Troad.* 346; *Hec.* 351; *Herc. F.* 289; Æsch. *Agam.* 1531 (Paley), Soph. *Elect.* 630. δικαίαν is *prædicative.*

ἡμῖν, ὅσαισι παρθένειος ἡδονή,
δηχθεῖσα κέντροις παιδὸς ἠράσθη σέθεν.
γνώμῃ δὲ νικᾶν τὴν Κύπριν πειρωμένη
τροφοῦ διώλετ' οὐχ ἑκοῦσα μηχαναῖς, 1305
ἣ σῷ δι' ὅρκων παιδὶ σημαίνει νόσον.
ὁ δ' ὥσπερ ὢν δίκαιος οὐκ ἐφέσπετο
λόγοισιν, οὐδ' αὖ πρὸς σέθεν κακούμενος
ὅρκων ἀφεῖλε πίστιν, εὐσεβὴς γεγώς.
ἡ δ' εἰς ἔλεγχον μὴ πέσῃ φοβουμένη 1310
ψευδεῖς γραφὰς ἔγραψε καὶ διώλεσε
δόλοισι σὸν παῖδ', ἀλλ' ὅμως ἔπεισέ σε.

ΘΗ. οἴμοι.

ΑΡ. δάκνει σε, Θησεῦ, μῦθος; ἀλλ' ἔχ' ἥσυχος,
τοὐνθένδ' ἀκούσας ὡς ἂν οἰμώξῃς πλέον.
ἆρ' οἶσθα πατρὸς τρεῖς ἀρὰς ἔχων σαφεῖς; 1315
ὧν τὴν μίαν παρεῖλες, ὦ κάκιστε σύ,
εἰς παῖδα τὸν σόν, ἐξὸν εἰς ἐχθρόν τινα.
πατὴρ μὲν οὖν σοι πόντιος φρονῶν καλῶς
ἔδωχ' ὅσονπερ χρῆν, ἐπείπερ ᾔνεσεν·
σὺ δ' ἔν τ' ἐκείνῳ κἀν ἐμοὶ φαίνει κακός, 1320
ὃς οὔτε πίστιν οὔτε μάντεων ὄπα
ἔμεινας, οὐκ ἤλεγξας, οὐ χρόνῳ μακρῷ
σκέψιν παρέσχες, ἀλλὰ θᾶσσον ἤ σ' ἐχρῆν
ἀρὰς ἐφῆκας παιδὶ καὶ κατέκτανες.

ΘΗ. δέσποιν', ὀλοίμην.

1304. γνώμῃ. "By good sense," *i.e.* by remembering how impracticable it was.

1307. ὥσπερ ὢν δίκαιος, Monk reads ὥσπερ ἦν δίκαιος. Mr. Paley reads ὥσπερ οὖν δίκαιος, "as in fact a just man," which I much prefer.

1309. ὅρκ. ἀφεῖλε πιστ. Notice the phrase, "dishonour his oath."

1315. σαφεῖς. Cf. 890, "clear," so that there could be no mistake.

1316. παρεῖλες. Diverted from its proper object, *i.e.* (some real enemy) to employ it against your son; here παρα has its real sense; to be on one side of some object aimed at or specified. As a preposition it governs three cases; Gen. dat. acc., and means respectively "from, at, or to along side of."

1319. ᾔνεσεν for κατῄνεσεν. "Had promised."

ΑΡ. δείν' ἔπραξας, ἀλλ' ὅμως 1325
ἔτ' ἔστι καὶ σοὶ τῶνδε συγγνώμης τυχεῖν·
Κύπρις γὰρ ἤθελ' ὥστε γίγνεσθαι τάδε,
πληροῦσα θυμόν. θεοῖσι δ' ὧδ' ἔχει νόμος·
οὐδεὶς ἀπαντὰν βούλεται προθυμίᾳ
τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' ἀεί. 1330
ἐπεὶ σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη
οὐκ ἄν ποτ' ἦλθον εἰς τόδ' αἰσχύνης ἐγὼ
ὥστ' ἄνδρα πάντων φίλτατον βροτῶν ἐμοὶ
θανεῖν ἐᾶσαι. τὴν δὲ σὴν ἁμαρτίαν
τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκης· 1335
ἔπειτα δ' ἡ θανοῦσ' ἀνάλωσεν γυνὴ
λόγων ἐλέγχους ὥστε σὴν πεῖσαι φρένα.
μάλιστα μέν νυν σοὶ τάδ' ἔρρωγεν κακά,
λύπη δὲ κἀμοί· τοὺς γὰρ εὐσεβεῖς θεοὶ
θνήσκοντας οὐ χαίρουσι· τούς γε μὴν κακοὺς 1340
αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυμεν.

ΧΟ. καὶ μὴν ὁ τάλας ὅδε δὴ στείχει,
σάρκας νεαρὰς ξανθόν τε κάρα
διαλυμανθείς. ὦ πόνος οἴκων,
οἷον ἐκράνθη δίδυμον μελάθροις 1345
πένθος θεόθεν καταληπτόν.

ΙΠ. αἰαῖ αἰαῖ·
δύστανος ἐγώ, πατρὸς ἐξ ἀδίκου

1342. The chorus see Hippolytus approaching (1347—1387) he laments over his hard fate and expresses a wish to die. 1389.—The end. Artemis and Theseus encourage Hippolytus. Artemis (1437) departs, immortals not being allowed to look upon death. 1450. The father and son are reconciled and Theseus forgiven.

1331. ἐπεὶ = γάρ, for be assured, &c.

1340. θνήσκοντας οὐ χαίρουσι. This phrase was called Oropismus because it was used by the people of Oropus, cf. Eur. *Rhesus*, 390. Soph. *O. T.* 936. *Philoct.* 1314. *Aj.* 789.

1346. καταληπτόν. "Suddenly coming upon one" (a medical term).

χρησμοῖς ἀδίκοις διελυμάνθην.
ἀπόλωλα τάλας, οἴμοι μοι. 1350
διά μου κεφαλᾶς ᾄσσουσ' ὀδύναι,
κατὰ δ' ἐγκέφαλον πηδᾷ σφάκελος.
σχές, ἀπειρηκὸς σῶμ' ἀναπαύσω.
[ἐ ἔ·]
ὦ στυγνὸν ὄχημ' ἵππειον, ἐμῆς 1355
βόσκημα χερός,
διά μ' ἔφθειρας, κατὰ δ' ἔκτεινας.
φεῦ φεῦ· πρὸς θεῶν, ἀτρέμας, δμῶες,
χροὸς ἑλκώδους ἅπτεσθε χεροῖν.
τίς ἐφέστηκεν δεξιὰ πλευροῖς; 1360
πρόσφορά μ' αἴρετε, σύντονα δ' ἕλκετε
τὸν κακοδαίμονα καὶ κατάρατον
πατρὸς ἀμπλακίαις. Ζεῦ, Ζεῦ, τάδ' ὁρᾷς;
ὅδ' ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ,
ὅδ' ὁ σωφροσύνῃ πάντας ὑπερσχὼν 1365
προὔπτον ἐς Ἅιδαν στείχω κατὰ γᾶς,
ὀλέσας βίοτον· μόχθους δ' ἄλλως
τῆς εὐσεβίας
εἰς ἀνθρώπους ἐπόνησα.
αἰαῖ αἰαῖ· 1370
καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει.

1349. χρησμοῖς. Here used = anathema, or at least "solemn curse;" the more usual sense is "oracular response."

1351. διὰ μου κεφ. Cf. *Medea* 144, διά μου κεφαλᾶς φλὸξ βάιη.

1360. τίς ἐφέστηκεν δεξιά. Monk reads τίς ἐφέστηκ' ἐνδέξια δεξιὰ for ἐκ δεξιᾶς adverbially.

1361. σύντονα. Bear me off in (measured) time, *i.e.*, carefully, without jolting.

1367. ἄλλως. Cf. 198 supra.

— τῆς εὐσεβίας. Understand ἄντι or ἕνεκα. Compare Soph. *Ant.* 1177. πατρὶ μηνίσας φόνου. To no purpose have I undergone troubles through my scrupulous conduct towards men.

μέθετέ με τάλανα·
καί μοι Θάνατος Παιὰν ἔλθοι.
προσαπόλλυτέ μ' ὄλλυτε τὸν δυσδαίμον'·
* ἀμφιτόμου λόγχας ἔραμαι 1375
διαμοιρᾶσαι,
διά τ' εὐνᾶσαι τὸν ἐμὸν βίοτον.
ὦ πατρὸς ἐμοῦ δύστανος ἀρά,
μιαιφόνων τε συγγόνων,
παλαιῶν προγεννητόρων 1380
ἐξορίζεται κακὸν οὐδὲ μέλλει,
ἔμολέ τ' ἐπ' ἐμὲ
τί ποτε τὸν οὐδὲν ὄντ' ἐπαίτιον κακῶν;
ἰώ μοι τί φῶ;
πῶς ἀπαλλάξω βιοτὰν 1385
[ἐμὰν] τοῦδ' ἀναλγήτου πάθους;
εἴθε με κοιμίσειε τὸν δυσδαίμον'
Ἅιδου μέλαινα νύκτερός τ' ἀνάγκα.

ΑΡ. ὦ τλῆμον, οἵᾳ ξυμφορᾷ ξυνεζύγης·
τὸ δ' εὐγενές σε τῶν φρενῶν ἀπώλεσεν. 1390

ΙΠ. ἔα·
ὦ θεῖον ὀδμῆς πνεῦμα· καὶ γὰρ ἐν κακοῖς
ὧν ᾐσθόμην σου κἀνεκουφίσθην δέμας·
ἔστ' ἐν τόποισι τοισίδ' Ἄρτεμις θεά.

ΑΡ. ὦ τλῆμον, ἔστι, σοί γε φιλτάτη θεῶν.

ΙΠ. ὁρᾷς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον; 1395

1374. προσαπόλλυτε. Kill me outright, (*i.e.*, in addition to the misery already inflicted, finish me). Others think ἀπόλλυτε is pres. Indic. "you are killing me" (*i.e.*, by carrying me roughly).

1380. προγεννήτορες, *i.e.*, Pelops and Tantalus: Atreus and Thyestes were brothers of Pittheus, who was father of Æthra: Æthra married Ægeus and became mother of Theseus.

1391. θεῖον ὀδμῆς πνεῦμα. Cf. Æsch. *Pr. V.* 115. The Gods, it would appear, were recognized by a certain divine fragrance: cf. line 86. It is expressly stated that Artemis was invisible to Hippolytus even on their joint hunting expeditions.

ΑΡ. ὁρῶ· κατ' ὄσσων δ' οὐ θέμις βαλεῖν δάκρυ.
ΙΠ. οὐκ ἔστι σοι κυναγὸς οὐδ' ὑπηρέτης,
ΑΡ. οὐ δῆτ'· ἀτάρ μοι προσφιλής γ' ἀπόλλυσαι.
ΙΠ. οὐδ' ἱπποκόμας οὐδ' ἀγαλμάτων φύλαξ.
ΑΡ. Κύπρις γὰρ ἡ πανοῦργος ὧδ' ἐμήσατο. 1400
ΙΠ. ὤμοι· φρονῶ δὴ δαίμον' ἥ μ' ἀπώλεσε.
ΑΡ. τιμῆς ἐμέμφθη, σωφρονοῦντι δ' ἤχθετο.
ΙΠ. τρεῖς ὄντας ἡμᾶς ὤλεσ', ᾖσθημαι, Κύπρις,
ΑΡ. πατέρα τε καὶ σὲ καὶ τρίτην ξυνάορον.
ΙΠ. ᾤμωξα τοίνυν καὶ πατρὸς δυσπραξίας. 1405
ΑΡ. ἐξηπατήθη δαίμονος βουλεύμασιν.
ΙΠ. ὦ δυστάλας σὺ τῆσδε συμφορᾶς, πάτερ.
ΘΗ. ὄλωλα, τέκνον, οὐδέ μοι χάρις βίου.
ΙΠ. στένω σὲ μᾶλλον ἢ 'μὲ τῆς ἁμαρτίας.
ΘΗ. εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός. 1410.
ΙΠ. ὦ δῶρα πατρὸς σοῦ Ποσειδῶνος πικρά.
ΘΗ. ὡς μήποτ' ἐλθεῖν ὤφελ' εἰς τοὐμὸν στόμα.
ΙΠ. τί δ'; ἔκτανές τἄν μ', ὡς τότ' ἦσθ' ὠργισμένος.
ΘΗ. δόξης γὰρ ἦμεν πρὸς θεῶν ἐσφαλμένοι.
ΙΠ. φεῦ·
εἴθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος. 1415
ΑΡ. ἔασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφον
θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας

1396. οὐ θέμις. Cf. Ovid *Metamorph.* 2, 621.

1402. τιμῆς ἐμέμφθη. Because of honour (unpaid to her), cf. *Hec.* 962, εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας.

1403. τρεῖς ὄντας. Monk reads τρεῖς ὄντας ἡμᾶς ὤλεσεν κύπρις μία, and says that ἦσθημαι "frigidum est et e margine irrepsisse in textum videtur." Mr. Paley reads τρεῖς ὄντας ἡμᾶς ὤλεσ' ᾖσθημαι, μία. and says that κύπρις is a gloss. Valck and Dindorf have the same reading.

1405. ᾤμωξα. Cf. 614, note.

1415. ἀραῖος. Cf. Eur. *Iph. Taur.* 778, *Medea* 608, Æsch. *Agam.* 228, would that the race of mortals could (by curses) bring mischief on the gods.

1416. For οὐδὲ immediately following οὐ, cf. Soph. *Tr.* 280, ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες.

ὀργαὶ κατασκήψουσιν εἰς τὸ σὸν δέμας
[σῆς εὐσεβείας κἀγαθῆς φρενὸς χάριν].
ἐγὼ γὰρ αὐτῆς ἄλλον ἐξ ἐμῆς χερὸς 1420
ὃς ἂν μάλιστα φίλτατος κυρῇ βροτῶν
τόξοις ἀφύκτοις τοῖσδε τιμωρήσομαι.
σοὶ δ', ὦ ταλαίπωρ', ἀντὶ τῶνδε τῶν κακῶν
τιμὰς μεγίστας ἐν πόλει Τροιζηνίᾳ
δώσω· κόραι γὰρ ἄζυγες γάμων πάρος 1425
κόμας κεροῦνταί σοι, δι' αἰῶνος μακροῦ
πένθη μέγιστα δακρύων καρπουμένῳ.
ἀεὶ δὲ μουσοποιὸς εἰς σὲ παρθένων
ἔσται μέριμνα, κοὐκ ἀνώνυμος πεσὼν
ἔρως ὁ Φαίδρας εἰς σὲ συγηθήσεται. 1430
σὺ δ', ὦ γεραιοῦ τέκνον Αἰγέως, λαβὲ
σὸν παῖδ' ἐν ἀγκάλαισι καὶ προσέλκυσαι·
ἄκων γὰρ ὤλεσάς νιν· ἀνθρώποισι δὲ
θεῶν διδόντων εἰκὸς ἐξαμαρτάνειν.
καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν, 1435
Ἱππόλυτ'· ἔχεις γὰρ μοῖραν ᾗ διεφθάρης.
καὶ χαῖρ'· ἐμοὶ γὰρ οὐ θέμις φθιτοὺς ὁρᾶν
οὐδ' ὄμμα χραίνειν θανασίμοισιν ἐκπνοαῖς·
ὁρῶ δέ σ' ἤδη τοῦδε πλησίον κακοῦ.

ΙΠ. χαίρουσα καὶ σὺ στεῖχε, παρθέν' ὀλβία· 1440
μακρὰν δὲ λείποις ῥᾳδίως ὁμιλίαν.
λύω δὲ νεῖκος πατρὶ χρῃζούσης σέθεν·

1417. ἄτιμοι = unpunished, without requital: cf. Æsch. *Agam.* 1250 (Paley), οὐ μὴν ἄτιμοίγ ἐκ θεῶν τεθνήξομεν.

1425. Maidens were to mourn the loss of the chaste Hippolytus.

1439. τοῦδε κακοῦ refers to θανάτου contained in θανασίμοισιν.

1441. λείποις. A slight reproach to Artemis. "You find it an easy matter to break off our long intercourse. So Monk, and Mr. Paley.

— Another reading is λείποις, *i.e.*, may you find this snapping of our old intercourse easy to bear.

καὶ γὰρ πάροιθε σοῖς ἐπειθόμην λόγοις.
αἰαῖ, κατ' ὄσσων κιγχάνει μ' ἤδη σκότος·
λαβοῦ, πάτερ, μου καὶ κατόρθωσον δέμας. 1445

ΘΗ. ὤμοι, τέκνον, τί δρᾷς με τὸν δυσδαίμονα;

ΙΠ. ὅλωλα καὶ δή νερτέρων ὁρῶ πύλας.

ΘΗ. ἦ τὴν ἐμὴν ἄναγνον ἐκλιπὼν φρένα;

ΙΠ. οὐ δῆτ', ἐπεί σε τοῦδ' ἐλευθερῶ φόνου.

ΘΗ. τί φής; ἀφίης αἵματός μ' ἐλεύθερον; 1450

ΙΠ. τὴν τοξόδαμνον Ἄρτεμιν μαρτύρομαι.

ΘΗ. ὦ φίλταθ', ὡς γενναῖος ἐκφαίνει πατρί.

ΙΠ. ὦ χαῖρε καὶ σύ, χαῖρε πολλά μοι, πάτερ.

ΘΗ. ὤμοι φρενὸς σῆς εὐσεβοῦς τε κἀγαθῆς.

ΙΠ. τοιῶνδε παίδων γνησίων εὔχου τυχεῖν. 1455

ΘΗ. μή νυν προδῷς με, τέκνον, ἀλλὰ καρτέρει.

ΙΠ. κεκαρτέρηται τἄμ'· ὅλωλα γάρ, πάτερ·
κρύψον δέ μου πρόσωπον ὡς τάχος πέπλοις.

ΘΗ. ὦ κλεὶν' Ἀθηνῶν Παλλάδος θ' ὁρίσματα,
οἷου στερήσεσθ' ἀνδρός. ὦ τλήμων ἐγώ· 1460
ὡς πολλά, Κύπρι, σῶν κακῶν μεμνήσομαι.

ΧΟ. κοινὸν τόδ' ἄχος πᾶσι πολίταις
ἦλθεν ἀέλπτως.
πολλῶν δακρύων ἔσται πίτυλος·

1443. καὶ γὰρ πάροιθε. This is not the first time I have obeyed your behests.

1449. οὐ δῆτα refers to ἄναγνον only; ἀναγ here almost like the modern "unconfessed," "with the guilt upon it."

1456. καρτέρει...κεκαρτέρηται τἄμ'. "Patience."—"My patience-days are done."

1458. κρύψον πρόσωπον. There was a general instinct among the Greeks and Romans to veil their features at the point of death. Cf. Latin "obvoluto capite."

1460. Notice στερήσεσθε used *passively*, cf. Thuc. 3, 2.

1464. πίτυλος (lit.) the regular sound of oars. Here the splashing or dropping of tears. Cf. Eur. *Alcest.* 798, where it represents the sound of wine dropping into a cup.

EURIPIDIS HIPPOLYTUS.

———:o:———

1—32.

Aphrodite. My name is Cupris, mighty and of no mean name among mortals. And of (all) those who dwell in heaven and those that live within the ocean and the boundaries of Atlas beholding the light of the Sun, those that honour my power I hold in high esteem, but those who are haughtily disposed to me I bring to naught. For even in the race of Gods is there this quality inherent, to feel gladness at being honoured of men, and I will soon make good the truth of my words. Hippolytus, the son of Theseus, born of the Amazon, educated by the pious Pittheus, is the only one of the citizens of this Land of Trœzene who says that I am the worst of the deities in my disposition, and he spurns the marriage bed and will have none of wedlock. But Artemis, sister of Phœbus, and daughter of Zeus, he treats with honour, thinking her the greatest of deities, and throughout the green wood ever accompanying the maiden (Artemis) he destroys wild beasts from off the land with his hounds, aiming at more than mortal society. These matters now I do not grudge. Why should I? But for the misdeeds of which Hippolytus has been guilty against myself I will to-day punish him, and having long ago cut away the ground beforehand, I need not take much trouble.

When one day Hippolytus came from the house of Pittheus to the land of Pandion to see the rites of the Holy mysteries, Phœdra, the noble-born wife of his father, saw him, and was by my design seized in heart with a strong passion for him; and before she came to this land of Trœzene she founded close to the very rock of Pallas a temple of Cupris, commanding a view of this land (Trœzene), filled with love for one in a foreign land (*lit.*, loving with a love for one, &c.) But she so named it that

for all future time the establishment of the Goddess should be to conciliate Hippolytus' love. But since Theseus left the land of Cecrops (λείπει pictorial present), flying from the pollution of the blood of the sons of Pallas, and sailed with his wife for this land, having consented to a banishment for one year from his native country, she groaning and driven out of her senses by the goadings of love, poor woman! is passing silently away, and none of the household is aware of the nature of her complaint. But her love must not fall vainly in this way. I will disclose the affair to Theseus, and it shall be made public; and the man who is in his nature opposed to me his father shall slay with the curses which the sea king Poseidon granted to him (Theseus) as a privilege, that for three wishes he should ask nothing of the God in vain. Phœdra's name is unblemished it is true, still she is on the point of dying, for I will not prefer (*i.e.*, be lenient to) her misfortune, so that my enemies shall not give me such satisfaction as is my due. Stay! I see Hippolytus here the son of Theseus approaching, having left the toil of the chace; I will leave this spot. A great crowd of attendants with him in his train is shouting, giving honour to the goddess Artemis in their songs, for he (Hippolytus) knows not that the gates of Hades are opened, and that he is looking upon this light (the sun) for the last time.

Hippolytus. Follow with your songs, follow the daughter of Zeus, the heavenly Artemis, to whom we are an object of care.

Attendants. Mistress, most august mistress, offspring of Zeus, hail! hail! Artemis, daughter of Leto and Zeus, far the most beauteous of virgins, you who dwell in great heaven in the halls of your noble sire—the golden house of Zeus—Hail! Artemis. Oh, most beautiful, most beautiful of the virgins in Olympus.

Hippolytus. Lady, for you I have arranged and bring this interwoven wreath from the pure meadow, where the shepherd cares not to feed his flock, and where the steel has not yet come; but the bee wanders over the fresh spring meadow, and Aidos tends it with the dews of the river. To all those to whose lot nothing (has come) by teaching, but in whose very nature is moderation equally in every matter, to them it is allowed to cull those flowers—to the worthless it is not allowed. Yet, dear Lady, accept a fillet for your golden hair from my pious hand, for to

me alone of mortals belongs this privilege: with you I associate and interchange converse, hearing your voice but not beholding your eye. And as I began my life so may I bring it to its end.

Attendant. My lord—(it is meet to call one's masters Gods)—will you accept something from me if I counsel you well?

Hippol. Yes certainly—or we shall shew ourselves unwise.

Attend. Do you know what law there is for mortals?

Hippol. No, I do not; but to what does that which you ask me bear reference?

Attend. To abhor haughtiness and that which is displeasing to the multitude.

Hippol. And with good reason. What mortal that is burdensome is not haughty?

Attend. And is there something graceful in those that are of pleasing address?

Hippol. Yes in a very high degree, and advantage too with small trouble.

Attend. Do you expect that the same quality is to be found in the Gods as well?

Hippol. Yes, if we mortals are subject to the laws of the Gods.

Attend. How then is it that you do not address a dread Goddess.

Hippol. What Goddess? Be cautious lest thy mouth make some slip.

Attend. Cupris here who stands over your gates.

Hippol. From afar I salute her since I am undefiled.

Attend. Yet is she dread and of great fame among mortals.

Hippol. With some persons, some gods and men, with others others are objects of respect.

Attend. May happiness be yours, as you have as much wisdom as you need.

Hippol. No deity pleases me who is worshipped by night.

Attend. It is fitting my son to employ the honours of the Gods.

Hippol. Go on, my followers, and when you have entered the house attend to your meals. A full table is a pleasant thing after the chace: and you must rub down the horses, in order that having yoked them to the chariot when I am sated with food,

I may give them proper exercise, but as to your Cupris I bid her a long farewell (*i.e.* to the crow's with her.)

Attend. And we, for we must not copy the young, being filled with such thoughts as it becomes subordinates to utter, offer up prayers to your statue, Queen Cupris—And you must extend pardon, if any one having his feelings overstrained thro' youth speak lightly of you. Pretend not to hear such remarks. Gods should be wiser than men.

Chorus. A certain rock of the ocean is said to drip with water, pouring forth from its heights a flowing fountain drawn in pitchers, where I had a friend who used to moisten her bright garments in the river's dew and lay them down on the back of the warm sunny rock; from whence a rumour first came to me that my mistress wearing away on a bed of sickness is keeping herself within doors, and that light wrappers are shading her golden locks. And I hear that this is the third day that she has been keeping herself pure from the bread of Demeter down her ambrosial throat wishing to approach the hapless goal of death with her trouble unknown. Assuredly Lady you are possessed being inspired by Pan or Hecate or the dread Corybantes or the mountain-mother (Cybele), and you are wasting away through negligence with regard to the huntress Artemis, being unhallowed on account of your unoffered sacrifices, for she roams both over the sea and beyond the land on the eddies of the damp brine of the ocean; or is there in the house some connection kept secret from your marriage bed which beguiles your husband the high chief of the Erectheidæ, born of a noble sire, or has some seafaring man sailing from Crete come to the harbour most hospitable to sailors, bringing news to the Queen, and is she bound in spirit confined to her bed through grief at her hap? but an ill-starred perplexity is wont to be mixed up with the perverse and bad disposition of woman, springing from pangs of child-birth and lustfulness. A breeze of this kind once blew through my womb, but I cried to the heavenly Artemis, the helper in child-birth who presides over the bow, and ever much desired by me does she wander about with the Gods. But here is an aged nurse in front of the doors carrying her out of the apartments, and the gloom of her eyebrows increases in darkness. My soul longs to

know what in the world it is, what harm has the queen suffered so as to be changed in appearance.

Nurse. Ah! ills of mortals and hateful maladies! what am I to do for you, what shall I not do for you! here you have the clear firmament. You have the brightness (you wished for) and the frame of your sick couch is already outside of the house. To come here was your whole request, but you will soon hurry back to your chamber, you are soon put out and take pleasure in nothing, nor does the present please you, but you hold to be dearer that which is absent. 'Tis better to be patient than nurse—the one is a simple thing, in the other is united anxiety of mind, and work for the hands. But the whole life of mankind is fraught with pain, nor is there any cessation from toil, and whatever else there is sweeter than life darkness envelopes in clouds and conceals. It is evident then that we are fond of this to our ruin (perdite amantes) because it has a glitter on this earth, owing to our inexperience of another life, and the want of information of the things beneath the earth. So we are carried vainly along by fables.

Phædra. Prop up my body—raise my head. I am relaxed in the joints of my limbs, my friends. Take my hands with my beautiful arms, attendants. It is oppressive for me to wear a head-dress. Take it away—spread my hair over my shoulders.

Nurse. Have confidence my child, and do not toss yourself about so roughly, with tranquillity and steady fortitude you will bear your malady more easily. To have trouble is the inevitable portion of mortals.

Phædra. Oh dear! would that I could draw a draught of pure water from the dewy spring, and could recline at rest under the poplars and in the leafy meadow.

Nurse. My child—what are you saying? do not utter such things in public, uttering words that have madness for their aim.

Phædra. Send me to a mountain. I will go to a wood and to pines where the hounds run destroying game, attacking dappled deer. In heaven's name how I long to cheer the hounds and to hurl a Thracian lance close by my auburn hair, holding a barbed dart in my hand.

Nurse. Why in the world my child do you care for these things, what have *you* to do with hunting? Why do you wish for fountain springs? By the towers there is a long dewy slope, whence you can get water to drink. Artemis, mistress of the lake by the sea, and of the gymnasia trodden by horses, would that I could go to your plains training Venetian horses.

Nurse. What new (*δυ*) remark is this you have uttered in your frenzy? Just now going to the mountain you were setting your ideas to a desire for the chace, now you are longing for steeds on the dry sands. These things require much divination as to who of the gods is drawing thee from the right course, and misleading your senses, my child.

Phædra. How unfortunate I am, what in the world have I done—whither have I wandered from my sound mind? I am driven mad, I have been ruined by the evil guidance of some genius. Oh dear! Oh dear! ill-starred that I am. Nurse hide my head again. I am ashamed at that which I have uttered: hide my head—a tear is trickling from my eyes. My eyes have turned to shame. To have my mind restored to its proper balance pains me, but the condition of madness is an evil. It is best to perish in unconsciousness.

Nurse. I am hiding it—but when will death hide MY body? The great length of my life is teaching me many things. Mortals ought to have joined one to another in moderate friendship and not in that which reaches to the deepest marrow of the soul. And the mind's affections should be easy to loosen, so as both to put them away, and to draw them tight. But that one spirit be pained for two, as for instance I grieve for Phædra is a sad trial. They say that too accurate cares for life lead to downfall rather than to pleasure, and are in some measure incompatible with sound health. So I commend that which exceeds in extravagence more highly than that in which the negative is too prominent, and wise men will concur with me.

Chorus. Aged lady, faithful nurse of the royal Phædra, I see these unhappy fortunes, but we are not clear as to the nature of the malady, we should like to ask you and hear what it is.

Nurse. I know no certain proof. She will not tell me.

Chorus. (Will she not tell you) even what was the origin of these troubles.

Nurse. Your question amounts to the same, she preserves silence on all these points.

Chorus. How weak she is and attennated in her frame.

Nurse. Yes, of course: this being the third day that she has been without food.

Chorus. Is it from the influence of her baneful destiny or from a deliberate attempt to die?

Nurse. The latter: she abstains from food in order to get rid of her life.

Chorus. What you say is wonderful, if her husband is satisfied with it.

Nurse. Oh! she hides her trouble, and says that she is not ill.

Chorus. But does he not guess what is the matter when he looks at her countenance?

Nurse. No, he happens to be away from this country.

Chorus. Do you not have recourse to coercion in your attempt to divine the meaning of her malady and wandering of intellect?

Nurse. I have had recourse to every expedient and have succeeded none the more, still I will not slacken my zeal even now, in order that you being present may be an additional witness in my favour, as to how I bear myself to my superiors in distress. Come, my dear child, let us both forget what has passed before, and on your part become more cheerful, unknit your stern eyebrow, change the current of your thoughts, and I having over passed that in which I previously wrongly followed you will employ another and better argument; and if you are afflicted with one of the diseases which cannot be mentioned, here are women to help to cure your malady, but if your trouble can be told to men, tell us of it in order that the matter may be communicated to physicians. Well! why are you silent? You ought not to have kept silence, my child, but either to have refuted me, should I speak aught that is unfair, or to concur with my remarks if made to the point. Say something. Look hither, how miserable I am! Oh women, it is to no purpose that we are taking this trouble, we are as far from our end as before. She was not moved by our arguments then, nor is she

convinced now. But be assured at any rate, (and therefore grow more obstinate than the sea) that if you die, you will die having betrayed your children, so that they shall have no share in their paternal mansions; no, by the equestrian queen the Amazon, who brought forth a lord for your children, a bastard with the feelings of the noblest born, you know well the man, Hippolytus.

Phædra. Oh dear!

Nurse. Does that touch you?

Phædra. You have undone me, my nurse, I entreat you in heaven's name not to mention this man's name again.

Nurse. Do you see! your intentions are good, but even so you lack the will to serve your children and preserve you own life.

Phædra. I love my children, but it is in some other point of my fortune that I am driven by the storm.

Nurse. Do you preserve your hands free from the stain of blood my child?

Phædra. My hands are pure but there is a taint on my mind.

Nurse. Arising from a mishap laid to your charge by enemies?

Phædra. A friend is working my ruin with a purpose involuntary as my own.

Nurse. Has Theseus been guilty of any fault in regard to you?

Phædra. May I never be found to be acting unworthily toward him!

Nurse. Well! what is this dread matter which is impelling you to die?

Phædra. Suffer me to persue my evil course, since I sin not against you.

Nurse. Assuredly you do not of set purpose, yet it is through you that I shall miss my object.

Phædra. What are you doing? are you forcing me hanging on my hand?

Nurse. Yes, and on your knees too, I will never let them go.

Phædra. Miserable woman! these matters if you hear them will be an evil, an evil for you.

Nurse. What can be a greater evil than to lose you?

Phædra. You will perish, nevertheless the circumstance (future suicide) is fraught with honour to myself.

Nurse. Do you then conceal that which is honourable when I am entreating you (to tell me)?

Phædra. Yes, we contrive what is honourable after doing that which is dishonourable.

Nurse. Then you will shew yourself the more worthy by divulging it.

Phædra. In heaven's name depart and let go my hand.

Nurse. Certainly not, since you do not grant me the boon you should.

Phædra. I will do so—I respect your complaisance about my head, (her hand is released).

Nurse. Now, I will hold my tongue, from henceforth it is your province to speak.

Phædra. Unhappy mother, with what a passion were you possessed.

Nurse. Do you mean that which she entertained for the bull, or what is this you say?

Phædra. And you, my unfortunate sister, wife of Dionysus.

Nurse. What is the matter with you, my child? do you abuse your relatives?

Phædra. And myself thirdly, by what a miserable fate am I perishing.

Nurse. I assure you I am driven out of my senses—to what does your speech point.

Phædra. From that time and from no recent date do my misfortunes date.

Nurse. I am no more acquainted than before with that I wish to hear.

Phædra. Oh dear! would that you would utter that which I must disclose.

Nurse. I am no diviner to distinguish clearly that which is obscure.

Phædra. What is that to which men give the name of Love?

Nurse. My child, it is a condition fraught at once with exceeding joy and pain.

Phædra. Then we shall have found it to be the latter.

Nurse. What do you mean? are you in love, my child, with some man?

Phædra. I love him, whoever he is, the son of the Amazon.

Nurse. You mean Hippolytus?

Phædra. It was yourself, not I, who suggested this to you.

Nurse. Oh dear! what have you to tell me? My child, how you have undone me. Women, it is intolerable, I cannot endure life. The day is hateful to me, hateful is the light I look upon, I will cast away, I will fling off my body, I will rid myself of life by death. Farewell, I am no longer in existence. For the chaste however against their will, are yet in love with the base. It turns out that Cupris is no goddess after all, but something else greater than a deity, if there be such, in as much as she has brought about the ruin of my mistress here, of myself and of the house.

Chorus. You have heard alas! you have listened to the queen relating her sad hap too terrible to be published. May I die, dear lady, before you accomplish your intention. Woe is me! Oh dear! Oh dear! How wretched your troubles make you, oh toils attendant on mortals! Lady you are undone, you have brought your sorrows to the light of day. What a long space of time is this that is awaiting you? some extraordinary deed will be done in the house. It is no longer obscure whither the destiny of Cupris is sinking, unhappy daughter of Crete.

Phædra. Women of Troezene, who inhabit this the most outlying vestibule of the land of Pelops, ere now at different times in the long watches of the night have I pondered in what way mortals miss their aim in life. And in my opinion they fare worse than they need, not owing to their natural disposition, for in many is implanted an upright purpose, but the matter must be viewed in this light: we know and distinguish what is right, but we do not work out our intentions, some from idleness, some preferring to an honourable course some pleasure at variance with it. Now there are many pleasures in life, prolonged lounges, and inaction, a pleasing vice, and shame; of this latter there are two kinds, one of which does no harm, while the other is the bane of families. If the occasions of each were clearly marked, spelt the same, they ne'er would have been two.

Since then, I was already in this frame of mind, there was no charm by which it was possible to forget them, so as to fall into the opposite state of mind (recover my original state). I will

describe to you the line my thoughts took. When Love gave me my wound, I preceeded to consider what was the most honourable way to bear up under him, *lit.* (endure him).

Well! after my mishap, my first proceeding was to bury in silence and concealment, my malady. (*lit.* I begun to hush up, &c.) For no reliance can be placed on the tongue, which, while it knows how to chide the intentions of other men, (*lit.* the foreign ideas of men) has yet at its own motion met with very many mishaps. On second thoughts I determined to bear the aberration of my mind well, overcoming it by steady self-restraint, thirdly, when I failed in overcoming Cupris by these means death seemed to me to be the best of courses; no one will gainsay me. For my lot may it be, while gaining notice for any honourable action, not to have many witnesses to such as are dishonourable. Now I knew both the tendency (function) of the malady, and the malady itself to be fraught with dishonour, and moreover I was well aware that I was a woman, a thing of abomination to the world. All disgraceful be the end of her, who by connection with strange men, first began to dishonour the marriage bed.

But it was from noble houses that this stain first began to grow upon women. For, whenever that which is foul finds favour with the virtuous, of a verity to the vicious it will appear fair, and I loathe those, who in their language are guarded, but who in secret, are possessed of an unseemly boldness.

And how, seaborn queen Cupris, do such women look their husbands in the face (*lit.* look into the face of) and shudder not at darkness their helpmate, and at the chambers of their houses lest they should give forth a voice. It is this very thing, my friends, that is urging me to destruction, the wish never to be convicted of having dishonoured my husband, nor the children I bore. On the contrary, may they inhabit the city of illustrious Athens, free, and enjoying full license of speech with characters unblemished, so far as their mother is concerned; for it degrades (*lit.* makes a slave of) a man, however bold he be in spirit, when he is conscious of the misfortunes of father or mother; and they say that this, namely a good and just purpose of mind, in whomsoever it is found, is the only thing that vies with life (in duration). And such among mortals as are worthless, time is wont to shew

up from time to time (*lit.* as opportunity occurs) setting a mirror before them as before a young maiden. And may I never be seen among their ranks.

Chorus. Oh dear! Oh dear! viewed from all points how fair is self-restraint, what a good reputation it wins with mortals.

Nurse. Lady, your misfortune just now (related to me) caused me at the moment a terrible fright, but now I perceive that I was wrong, and among mortals second thoughts somehow are wiser.

You have met with nothing excessive or that defies calculation; the anger of a goddess has lighted upon you. You are in love. What is there wonderful in that? You are in the same case with many other mortals. Will you then lose your life for love? I assure you it is not to the advantage of those who love their neighbours and those who meditate doing so, if they are obliged to die. Cupris is not to be withstood, if her attack is very impetuous (*lit.* if she rushes on very strongly). If one yields she is gentle in her pursuit, but any one whom she finds extravagant, and haughty in his ideas, him she seizes—you cannot think how—and heaps contumely on him. Cupris roams through the sky; she is on the sea-billow; everything is from her. It is she who sows and gives love, of which all we on the earth are the out-come. Now all who possess the paintings of the ancients, and are constantly engaged with the poets, know that Zeus once desired wedlock with Semele, and they know how bright and beautiful Eos (Aurora) once carried Cephalus up amongst the gods for love. But they live in heaven notwithstanding, and shrink not from the presence of the Gods, but are content being subdued, as I think, by their hap; and will not *you* be reconciled? Your father it seems should have begotten you under special conditions, and under the auspices of some other gods, if you are not content with the existing laws. How many think you, being well able to form sound judgment, when they see the marriage-bed trifled with pretend not to see it? How many fathers (do you suppose) aid in obtaining Cupris for their children after they have strayed? for with those of mortals who are wise it is usual that things which are unseemly should be hushed up. Nor, let me tell you, should mortals be too careful in labouring for their livelihood. For (workmen) will not fit to

an exact nicety even the roof with which houses are covered in; and having fallen into such a strait as you have, how do you think you will escape? (swim out.) But if the points that are in your favour are more numerous than those which are adverse, then you, belonging as you do to the human family, will fare very well. However, my dear child, put aside your improper thoughts, cease this wanton disrespect—for it is nothing but wanton irreverence to wish to be superior to the gods—and endure your love-sick condition, for such is the will of a god.

As you *are* afflicted, see that you bring your malady well under your control: there are charms and soothing incantations; some remedy for this affliction will show itself. Of a surety men will discover it though late in the day, unless we women hit upon some contrivances.

Chorus. Phædra, the nurse (ἥδε) suggests that which is more suitable to the present emergency; still you have my commendation. But this praise is more unpleasant than her advice, and more painful for you to hear.

Phædra. This it is, too specious argument, which ruins well-regulated cities and houses. One should say not that which is pleasing to the ear, but that from which a person will gain a good name.

Nurse. Why do you talk in that grand way? You have no need of specious arguments but of the man (Hippolytus). We must decide with all speed (about him), telling him the plain truth about you, for if your life had not been brought to this crisis, but you had been a woman of perfect virtue, I should never for the sake of obtaining the connection and your gratification have led you to this point. But as it is, it is a great struggle to preserve your life, and that is not to be grudged.

Phædra. Utterer of terrible things, will you not close your lips and not again speak most base words?

Nurse. Base possibly, but better for you than honourable advice. The deed (which I recommend) avails you more, provided it will save you, than your fair name, boasting in which you shall die.

Phædra. In heaven's name, for your words are plausible though base, go not beyond this, for well have I brought my

soul under the influence of love. Yet if you put unfair arguments in a specious guise, I shall ruin myself upon that point which I am now avoiding.

Nurse. If you think so I can tell you (τοι) you ought never to have committed your error; but if not, listen to my advice, for the satisfaction (of doing so) is the second best course. I have indoors potions for soothing love—it was recently they came into my mind—which, without disgrace or damage to your mind, will ease you of this malady, unless you prove wayward. You must take some token from him you desire, some word or somewhat of his raiment, and from two loves make one.

Phœdra. Is the remedy an ointment or a draught?

Nurse. I know not. Be content my child to get profit without knowledge.

Phœdra. I fear lest you shew yourself too wise for me.

Nurse. I assure you you would fear anything. What is it you dread?

Phœdra. Lest you tell aught of this to the son of Theseus—

Nurse. Stay, my child! I will arrange these matters rightly: Only, Cupris, queenly mistress, give me *your* assistance. The rest of my plans it will suffice to tell my friends within.

Chorus. Love, Love, who rainest desire upon the eye, bringing sweet grace upon the soul of those against whom thou dost campaign, appear not to me to my hurt, nor come unduly (*i.e.* too strong). For neither is the blast of fire, nor the flash of the stars powerful as that which Eros, son of Zeus, hurls from Aphrodite's hands. Vainly by the Alpheus and the Pythian sanctuary of Phœbus does the Grecian land solemnize the slaughter of bulls. But Love, the monarch of men, the porter of Aphrodite's inmost halls, we do not worship; Love that destroys and moves through all misfortunes unto men, whene'er he comes. The maiden in Œchalia, yoked to no bridal bed, erst unmarried and unwed, her Cupris having removed from her home by the hand of the oarsman, a fugitive like some fury of Hades, with blood and smoke and gore-stained marriage rites, gave in marriage to Alcmena's son. Oh ill-fated in thy nuptials! Oh! sacred wall of Thebes! Oh! mouth of Dirce! aid me in telling how Cupris creeps on. For by forked lightning she destroyed

the parent of Zeus-begotten Bacchus wedded by a fatal destiny. Terribly she breathes on all and flits about like some bee.

Phædra. Women! be silent. We are undone.

Chorus. What is there, Phædra, that affrights you in your home?

Phædra. Hush; let me distinguish the voice of those within.

Chorus. I am silent: this prelude however is an evil one.

Phædra. Oh me! Oh dear! Oh dear! Oh wretched in my sufferings.

Chorus. What cry are you uttering? What word do you give forth? Say what report disturbs your mind, Lady, rushing upon you.

Phædra. We are ruined. Stand by these gates and hear what a clamour there is (falls out) in the house.

Chorus. Ho! you there by the gates! the sound that is wafted from the house is your concern. Tell me what evil can have come.

Phædra. The son of the horse-loving Amazon, Hippolytus, is talking, abusing the attendant right soundly.

Chorus. I hear a sound, but cannot say clearly which way it is. The voice came, aye, came through the door.

Phædra. And verily he is calling her in plain language the matchmaker of wickedness, the betrayer of her master's bed.

Chorus. Ah me for these troubles—You are betrayed, dear mistress. What shall I aim at? It seems that that which was hidden is revealed, and you are completely undone.

Phædra. Oh dear! Oh dear!

Chorus. Betrayed at the hands of your friends.

Phædra. She has ruined me by telling my hap, trying with kind intent but by unfair means to heal my malady.

Chorus. What next? What will you do who have suffered countless ills?

Phædra. I know no course save one, to die the speediest death I can alone will cure my present woes.

Hipp. O mother earth and unclouded orb of the sun, what words are these whose unutterable sound I hear?

Nurse. Be silent, my son, before any hear your voice.

Hipp. I cannot be silent when I have heard such dreadful things.

May there never be in my house a woman wiser than a woman ought to be: for Cupris produces mischief in the hearts of clever women more than of others: but the artless woman by reason of her small understanding removes from herself the charge of folly. Now unto a wife an attendant ought never to have been allowed access, but men ought to have set to dwell with them speechless biting beasts, that they might have been able neither to address any, nor to receive in turn a word from them: but as it is the evil women who are within the house carry out their evil plans, while their attendants publish them abroad: as you yourself, you wicked woman, have come to me to contaminate me with a father's inviolable marriage bed, which proposals I will wash away with flowing streams of water, pouring them into my ears. How then could I be so vile, who do not think myself pure, after merely hearing such things. Be well assured, it is my reverence for the Gods that protects you, woman, for if I had not been taken off of my guard by the oaths of the gods, I should never have refrained from telling the whole of this to my father. But as it is I will depart from the house and remain away as long as Theseus is absent from the land, but we will keep silence. I will come with my father's return and see how you will look at him, you and your mistress: and I shall know the full amount of your boldness when I have had experience of it. May ye perish: but I shall never be satiated in my hatred of women, not even if anyone says that I am always saying this, for always in some way or other they are bad. Either then let some one teach them to be prudent or let them allow me always to attack them.

Phædra. Oh, the wretched ill-fated destinies of women! what arts have we or what arguments, now that we have failed in our plans, to undo the knots his words have tied.

We have gained a just reward, O earth and light: wherever am I to flee from my fortune? and how am I to hide my woe, my friends? What God will appear to help me, or what mortal to stand by me, or to be a partner in unrighteous deeds? for the present calamity of my life which is coming is hard to get out of. I am the most ill-fated of women.

Chorus. Alas, alas! the deed has been done and the arts of your handmaid, my mistress, have not succeeded, and it fares ill with us.

Phædra. O most vile woman, destroyer of your friends, what have you done to me? May Zeus my ancestor tear you up by the roots, having stricken you with his fire. Did I not tell you (did I not foresee your intention) to be silent about those things for which I am now being reproached? but you could not endure to be silent: therefore we shall not now die with name unstained: but I must try new arguments. For he (Hippolytus) his mind sharpened with rage will tell your sins to his father to our hurt [and will tell our misfortunes to the old man Pittheus], and will fill the whole earth with most vile reports: may you perish both yourself and all who are eager to benefit friends against their will by dishonourable means.

Nurse. You have indeed reason to be dissatisfied, my mistress, with the evil I have done: for the gnawing pain overcomes your judgment; but I too have something to say in answer to this, if you will admit it: I brought you up and I am well disposed towards you; but when seeking medicine for your disease I did not find the cure I wished to find: now if I had succeeded, I should have ranked high among the wise, for it is according to our successes that we gain credit for discretion.

Phædra. What? Is this just and satisfactory to me, to injure me and then to join issue with me in argument?

Nurse. We talk too long. I did not behave prudently: but it is possible that thou mayest be saved even from this state of things, my child.

Phædra. Cease speaking: for before as well as now you gave me no good advice, and attempted evil things: but depart from my sight and take care for yourself, for I will order my own concerns in an honourable manner: but you noble daughters of Trœzene grant this much to my request, hide in silence what you have heard here.

Chorus. I swear by holy Artemis, daughter of Zeus, that I will never reveal to the light of day any one of your evils.

Phædra. You have spoken well: but one remedy for this calamity I find as I search around me, so as to make the life of my children of fair fame, and myself to derive some advantage as matters have now turned out. For I will never disgrace the

house of Crete whatever I do, nor will I meet Theseus face to face after discreditable actions for the sake of a single life.

Chorus. Are you about to work any irremediable ill?

Phædra. I am about to die: as to the means, I will consider.

Chorus. Hush these ill-omened words.

Phædra. Do you at least advise me well: but I having rid myself of life on this day shall delight Cupris, who is destroying me; and I shall be conquered by bitter love. But when I am dead I shall become an evil to another also, that he may know how to refrain from priding himself on my ills: and having shared this malady with me he shall learn to be prudent.

Chorus. Would that I were within inaccessible hiding-places, where heaven might make me a feathered bird among winged flocks. Would that I were transported to the ocean wave of the Adriatic coast and the water of the Eridanus, where the hapless daughters of Phaethon drop the amber-shining rays of tears into the bright wave mourning their father. Would that I might accomplish a voyage to the fruit-growing shore of the Hesperides, gifted with song, where he who rules over the bright water (Poseidon) grants no longer a way to sailors, dwelling in the dread boundary of heaven, which Atlas supports, and (where) ambrosial fountains are poured forth by the chambers of the courts of Zeus, where a sacred land giving happiness multiplies blessings for the Gods—Oh white-winged Cretan ship, which bore my queen over the ocean wave of the salt sea, rough with tossing, from her happy home, to enjoy an ill-fated wedding. (*lit.* as the enjoyment of an ill-fated wedding). For with an evil omen from both countries or (at any rate) from the land of Crete the vessel sailed to illustrious Athens, and fastened the twisted ends of the cables to the shores of Munychus, and disembarked on the main-land; whereupon she has been broken down in spirit by a fierce malady of unholy love sent by (on the part of) Aphrodite, and being overcome by her hard hap, she will fasten around her a noose suspended from her bridal chamber, fitting it to her white neck, being humbled before (*lit.* respecting) the wrath of the goddess (the angry looking goddess), and choosing rather a glorious name and ridding her soul of the love that pained it.

Messenger. Ho there! Come to our assistance all ye who are near the house. Our mistress, spouse of Theseus, hangs herself.

Chorus. Woe! Woe! It is all over. The queen is no more, having fastened herself to a suspended noose.

Messenger. Make haste! Won't some one bring a double-edged sword, with which we may loosen this fastening from her neck.

Half-Chorus. My friends! what are we to do? Shall we cross the house and release the queen from the tight-strained noose.

Half-Chorus. Why so? Are not the young men, the servants, here? To be over officious is not safe in life.

Messenger. Lay out the wretched corpse and lift it up. This is a bitter house-keeping for my master.

Chorus. The unhappy lady is dead, I am told. They are even now laying her out as a corpse.

Theseus. Women, do you know what the wailing is in the house? a bitter cry of the attendants reached me. For the family does not think fit, having thrown open the gates, to receive me with welcome as an ambassador from an oracle. Has the aged Pittheus met with any accident? (*lit.* Has the old age of Pittheus had anything done to it fresh?) His life is now advanced, still it would be to my sorrow that he were removed from this house.

Chorus. You will find (σοι) that this event has no reference to aged men, Theseus. It is young people who will grieve you by their death.

Theseus. Woe is me! Is the life of one of my children taken away?

Chorus. They are alive, their mother being dead in a manner most grievous to you.

Theseus. What do you say? My wife dead? by what accident?

Chorus. She fastened to herself the suspended noose of a halter.

Theseus. Being stunned by grief or from what misfortune?

Chorus. All we know is this; for I (as well as yourself), Theseus, am but just come to your house a sympathiser in your woes.

Theseus. Alas! Why did I get my head crowned with these interwoven leaves, unfortunate ambassador that I am? Undo

the bolts of the gates, attendants, unloose the fastenings, that I may look on the sad spectacle of a wife, who in destroying herself has destroyed me.

Chorus. Alas! Lady, wretched in your woes you have endured, you have done such a deed as to confound this house. Alas for your daring deed, having died violently by an unholy fate, in a fall caused by your own wretched hand. Who, unhappy lady, is obscuring your life?

Theseus. Woe's me for my troubles! I have suffered, O city, the extreme of my misfortunes. O fate, how heavily have you come upon me, even upon my house, an unforeseen blow (*lit.* stain) from some avenging deity. A destruction, indeed, of life insupportable. But I, ah unhappy wretch that I am, see so great a sea of troubles that I can never swim out or escape from the flood of this calamity. What name, what heavy-fated fortune of yours, lady, should I be right in calling it? For like a bird you are vanished out of our hands, having made a sudden leap to Hades' (realms). Alas! grievous are these sufferings! But from some distant time I receive in retribution this misfortune from the gods through the sins of one of my ancestors.

Chorus. Not upon you alone, O king, have these ills come; but with many others have you lost a cherished wife.

Theseus. The gloom beneath the earth, I suffering wretch wish, through death, to inhabit in darkness, now that I am deprived of your dear company, for you have destroyed me rather than perished yourself. What do I hear? Whence came the deadly fate to your heart, unhappy lady? Will some one tell me what has happened, or is it to no purpose that my royal palace has under its roof the crowd of my servants? Alas for me on your account! Wretched that I am, what grief in my house have I seen not to be borne, no, nor yet to be mentioned? But I am undone: my house left desolate: my children orphans.

Chorus. You have left us, have left us, most loved and best of all the women that both the light of the sun and bright moon by night looks on. Unhappy, O unhappy man, how great an evil the house holds! My (eyelids) are moistened and stream with tears at your misfortunes. The woe that will follow on this I have been long dreading.

Theseus. Ha! whatever is this? Will this tablet hanging from her dear hand disclose something fresh? Has she, ill-fated one, written injunctions making a request (about) my marriage and children? Be of good courage, hapless one! for as to Theseus' bed and house there is no woman now living who shall enter them. But see! the impressions of the golden seal of her that is no more court my attention (*lit.* fawn upon me). Come, let me undo the fastenings of the seals and see what this tablet will tell me.

Chorus. Alas! this new misfortune in succession is a god bringing on. To me, however, the lot of life would be insupportable to bear from what has happened. For the house of my kings, alas! I call ruined and no longer existing. O God, if it is in any way possible, do not overturn the house; but hear my prayer: for from some quarter I, like a seer, behold an evil omen.

Theseus. Woe's me! what an evil is this in addition to evil, not to be endured, no, nor even to be spoken of. Ah wretched me!

Chorus. What is the matter? Tell me if I may be told.

Theseus. It cries out—the tablet cries out things not to be forgotten! In what direction must I avoid the weight of woes? for I am utterly undone. What—what a complaint have I, suffering wretch, seen speaking in writing.

Chorus. Ah! you disclose a word foreboding (*lit.* beginning) woes.

Theseus. No longer will I keep within the door of my lips this baneful woe hard to be uttered. O city! Hippolytus has dared by force to approach my bed, having slighted the awful eye of Zeus. But, O Father Poseidon, with one of those three wishes you once promised me, work my son's ruin, and let him not escape this day if you have granted me sure wishes.

Chorus. O king, in heaven's name recall this prayer, for you will soon find out you have made a mistake, believe me.

Theseus. It cannot be: and besides I shall banish him from this land, and by one or other of these two fates shall he be stricken; for either Poseidon through respect for my wishes shall send him dead to Hades' mansions, or banished from this land, wandering over a foreign country, he shall drain out to the dregs a bitter life.

Chorus. And see! here just in time comes your son, Hippolytus; but if you let go your evil displeasure, king Theseus, you will consult the best for your house.

Hipp. On hearing your cry, father, I came in haste; the cause however of your groaning I know not, but fain would hear from you. Ha! what is the matter? I behold your wife, my father, a corpse! This claims (*lit.* is worthy of) the greatest wonder—her whom I so lately left, who was looking on this sun not very long ago. What ails her? In what way did she die? Father, I wish to hear from you. Are you silent? There is no good in silence in misfortunes; the heart which desires to know everything, even in troubles is found to be curious. Still, it is not right, father, to conceal your misfortunes from those who are friends, aye, and more than friends.

Theseus. O men who vainly err in many things, why do you teach ten thousand arts and plan and invent everything, but one thing you do not know and have not even yet hunted out, how to teach wisdom to those who have no intellect.

Hippol. A clever sophist you speak of, who is able to compel to be rigidly wise, those who are not wise. But since it is not a fitting occasion on which you use these subtle distinctions, I fear, father, that your tongue, by reason of your woes is talking at random.

Thes. Alas! there ought to have been laid down for men some sure proof of their friends and some ways of discovering their disposition, both who is true and who is not their friend: and men ought all to have had a double voice, the one just, and the other as it chanced, in which the one with evil intentions would be convicted by the just one, and we should not have been deceived.

Hipp. What, has one of your friends slandered me in your ears, and am I suffering who am not at all guilty. I am indeed astounded, for your words wandering from reason's seat, astound me.

Thes. Alas, for the mind of man, to what lengths will it go? what bound shall be placed on its daring and boldness? For if it shall swell with each generation of man and the latter shall be wicked to a degree beyond the former, the gods must needs add

to the earth another land, which shall contain those that are unjust, and are of a base disposition. But look on this man who being born of me, has disgraced my bed, and is evidently convicted by her that is dead to be most base. Since now you have come to (such a state of) pollution, show your face here before your father. Do you forsooth associate with the gods as being a man out of the common? are you chaste and free from the contamination of evil? I will not credit your boasting, having convicted (*lit.* brought home to) the gods of folly in forming a wrong opinion. Make then your boast now, and with your meals of vegetable food play the cheat, and, with Orpheus as your master, revel honouring the worthlessness (*lit.* smoke) of many letters: (worthless I call them) since you are caught. But such men as this I warn all to shun, for they hunt you with grand words whilst they plan dishonour (against you). She is dead: do you think this will save you? In this you are the most caught, most worthless man. What kind of oaths, what arguments could be devised to give you a way of escape from this charge, more powerful (than the evidence of her death). You will say that she hates you, and that that which is of unhallowed parentage is by nature opposed to the true-born (legitimate); a bad dealer then you call her in the merchandise of life, if through ill-will to yourself, she has undone her nearest and dearest friends (*i.e.* Theseus himself). But (your objection is) that licentiousness is not found in men, but that it's natural home is in women,—*I* know that young men are no more to be depended on than women, when Cupris excites their feelings in the vigour of youth. Still their sex (*lit.* manhood) assists them, coming to their aid. As it is, however, why should I contest in words with you (*lit.* rival your arguments in these words) when the corpse before us is most irrefutable evidence. Go forth accursed from this land with all speed, a fugitive, and approach neither heaven-built Athens, nor the borders of the land over which my spear holds sway. For if I am worsted by you after receiving this treatment at your hands, the Isthmian Sinis shall never testify that I slew him, but (shall prove) that I am a vain boaster, nor shall the Scironian rocks which skirt the sea say that I am stern to evil-doers.

Chorus. I know not how I can say that any mortal is prosperous, that which was first has been reduced to naught.

Hipp. Father, terrible indeed is the fury and excitement of your thoughts: your conduct, however, though it possesses fair arguments, is not fair, were it to be laid open by any one. I am unskilled in addressing a multitude, but before my equals and a few I am more clever. But this too is as it should be: for those who are awkward amongst the clever, are more eloquent in speaking before a multitude; nevertheless I needs must loose my tongue, since misfortune has come upon me. But first I shall begin to speak (at the point) at which you first attacked me with the idea that you would destroy me without my answering the charge. You behold this light and earth, in these there is not a man alive more chaste than myself, even though you may deny it. For, in the first place, I know how to reverence the gods and to mix with friends who do not attempt to commit a wrong, but whose sense of honour (deters them) both from making evil solicitations and from returning base services to their associates: being no scoffer at my companions, but the same to my friends behind their back as when near them. But from the touch of one thing am I free, in which you think you have now detected me: for to the present day my body is pure from the marriage bed. I know nothing of this act except by hearing of it from description, or by seeing it in painting: and not even these do I like to examine, since I possess a virgin soul. Suppose now that my chastity does not convince you: then you must show by what means I was ruined. Was it that this lady's form was the fairest of all her sex. Or did I expect to live in your house, having acquired a rich marriage? Foolish indeed was I, in no wise master of my senses. But (you will say) that to rule is a pleasant thing for the chaste. Not at all, unless monarchy destroys the understanding of the men it pleases. But I should wish to gain the first place in the Hellenic games, whilst in the state, holding the second place, ever to be prosperous with the noblest men for my friends. For to do well is possible, and the absence of danger affords a gratification superior to power. One of my points has not been mentioned, but you have the rest: for if I had had a witness such as I am, and had pleaded my cause whilst she was alive, you would have discovered the base by their deeds on examining them. As it is by Zeus protector of oaths, by earth's plain I swear to you that

I have never touched your marriage-bed, that I should never have desired it, never entertained an idea of it. May then I indeed die unhonoured, nameless, city-less, houseless, an exile wandering o'er the land, and may neither sea nor earth receive my body when I am dead, if I am a base man by nature. But if she through fear destroyed her life, I know not: for it is not right for me to speak further. But she retained her chastity, though she had it not, while I had it and kept it with no honour (to myself).

Chorus. You have given a sufficient refutation of the charge, having tendered oaths of the gods, no small guarantee.

Thes. Is not this man in nature a charmer and magician who trusts to overpower my soul by his mildness of temper, after having dishonoured his father?

Hipp. I am greatly surprised at this decision of yours, my father: for if you had been my son and I your father, I assure you I should have killed you, not have punished you with exile if you had thought fit to touch my wife.

Thes. How fitly you have spoken this: you shall not thus die, as you have laid down this law for yourself: for a quick death is most easy to an impious man: but an exile from your country roaming o'er a foreign land you shall drain out a bitter life, for these are the wages of an impious man.

Hipp. Ah me! what will you do? will you not even admit in my case time the discloser, but will you drive me from the land?

Thes. Yes, beyond the sea and the boundaries of Atlas, if in any way I could, so much do I loathe the sight of you (*lit.* your head).

Hipp. Will you drive me from the land uncondemned, without first testing my oath or pledge or seers' auguries?

Thes. This tablet here with no augury on it lays a trustworthy charge against you: but to the birds that fly over head I bid a long farewell (*i. e.* I don't care for them).

Hipp. Ye gods! why then do I not loose my mouth, I who am being sent to destruction by you whom I reverence? No, certainly (I will not): at all events I should not persuade you whom I ought, and I should in vain violate the oaths which I swore.

Thes. Ah me! how your dignity torments me to death! will you not with all speed go out of the land of your fathers?

Hipp. Whither then shall I, wretched man that I am, betake myself? What stranger's house shall I enter, being exiled on such a charge as this?

Thes. (He will receive you) who is pleased to entertain strangers that are ravishers of women and partners in mischief.

Hipp. Alas! This (goes) to the heart and near to (cause me) tears, if, indeed, I appear base and seem so to you.

Thes. Then ought you to have groaned and anticipated this, when you dared to insult your father's wife.

Hipp. Oh house! would that you could in my behalf send forth a voice and bear witness whether I be a man of a base disposition.

Thes. Wisely do you fly to speechless witnesses: but this (very) act, though it speaks not, proves you base.

Hipp. Alas! Would that I could see myself standing opposite, in order that I might weep for the great ills I am suffering!

Thes. Yes; much more have you practised to respect yourself than to treat your parents piously as you ought to do.

Hipp. Unhappy mother! O wretched natal hour! May none of my friends be illegitimate!

Thes. Servants, will you not drag him out? did you not hear me long ago proclaiming him banished?

Hipp. At his peril shall any one of them touch me; but do you yourself, if you have the will to do it, drive me from the land.

Thes. I shall, unless you will obey my words, for no pity for your exile comes over me.

Hipp. It is settled, it seems: Oh unhappy man that I am! since I know these things, but know not how to tell them: O dearest to me of the gods, daughter of Leto, my companion and fellow huntress, we shall indeed be banished from illustrious Athens. Farewell then, O city and land of Erectheus. O plain of Troezene, how much have you to pass a happy youth in. Farewell! for I look on you and address you for the last time. Come, youths of this land my comrades, bid me farewell and conduct me from the land, since never will you see another man more chaste, even though my father does not think so.

Chorus. Verily does the solicitude of the gods, when it occurs to my mind, greatly divert my grief: but when I conceal in hope (hope to obtain) some understanding of it, I am left at fault in the fortunes and deeds of mortals contemplating them. For on one side comes one change on another comes another, and the life of mortals (*lit.* to mortals) changes, constantly wandering. Would that fate would grant me from heaven this at my prayer, namely, good fortune joined to bliss, and a spirit untainted by grief: and may there be found in me a reputation neither over-exact, nor amiss either; but ever changing my disposition with to-morrow's season may I enjoy my life. No longer have I my mind undisturbed seeing things contrary to my expectation, since we have seen, we have seen the brightest star of Hellenian Athena starting for a strange land at the behest of his father's passion.

Sands of my country's shore, and mountain wood where he (Hippolytus) slew his prey with his swift-footed hounds in company with revered Dictynna: no longer shall you mount the two-horsed chariot of your Venetian steeds, restraining with your foot the well-trained horses in the course round Limnæ. But the ever wakeful music, accompanying (*lit.* attuned to) the bridge of the lyre shall cease in your father's house, and the retreats of the daughter of Leto in the green wood shall lose their garlands. And by your exile, the bridal rivalry for your bed is lost to our maidens. But I will pass in tears an aimless life for your misfortune. Unhappy mother! you brought forth unprofitably; Alas! I am wrath with the gods. Alas! Alas! sister graces why do you send from his father's land this wretched man who is in no-wise guilty of the misfortune, away from this house? See! I observe here a servant of Hippolytus with downcast looks running hastily to the house.

Mess. Whither going, ladies; shall I find Theseus, the king of this land? Tell me, if you know; is he within this house?

Chorus. Here is the king himself coming out of the house.

Mess. Theseus, I bring news worthy of notice to you, and the citizens who inhabit the city of the Athenians and the limits of the land of Trœzene.

Thes. What is it? Has any new calamity befallen the two neighbouring cities?

Mess. Hippolytus lives no longer, so to speak. Nevertheless, he still sees the light, though the scale is almost sunk. (*see note*).

Thes. By what means (did he come to this pass?) was any one at enmity with him, whose wife he had dishonoured with violence as he had his father's?

Mess. His own chariot (*lit.* the conveyance of his chariot) destroyed him, and the curses of your mouth, which you sent forth to your father, the sovereign of the ocean, concerning your son.

Thes. Ye gods and Poseidon, the event proves (ἄρα) how truly you were my father, in that you heard my prayers. How did he die? Tell me in what way did the beam of justice strike him after he dishonoured me?

Mess. We near the shore washed by the waves, were combing with curry-combs the manes of the horses, in tears; for a messenger had come with the news that Hippolytus would not in future wander in this land, being by your orders adjudged to an unhappy banishment. And Hippolytus himself arrived with the same burden (*lit.* strain) of tears for us at the shore, and a numerous assemblage of his friends and fellows accompanied him in his train. But at length, having desisted from his lamentations, he said, "Why am I thus distraught? My father's orders must be obeyed; harness the yoke-bearing steeds to the chariots, my men; this city is no longer for me." Straightway every man set to, and quicker than one could tell, we placed the mares ready equipped close before their master, and he snatches the reins from the chariot-rail with his hands, applying his feet, boots and all, to the chariot-floor. But first outspreading his hands, he said to the gods: Zeus, may I live no longer, if I am in my nature a villain! and may my father perceive what dishonour he is doing me, either after I am dead or while I still see the light. Thereupon he took the goad in his hands and applied it at once to his steeds, but we, the attendants, *close* under the chariot near the bridles, followed our master along the direct road to Argos and Epridauria, and when we were coming to a lonely spot—there is a promontory on the other side of this land lying close to the Saronic gulf—hence some sound like the subterranean thunder

of Zeus sent forth a hoarse roar dreadful to hear, and the horses lifted their heads and ears towards the heavens, and among us there was great terror as to whence the noise could be derived. But looking to the shores with the roaring sea we saw a sacred wave rising to heaven, so that my eyes had the shores of Skiron removed from them to see (*i. e.*, from their sight) and (the wave) concealed the Isthmus and the rock of Asclepias, and then swelling up and frothing much foam around by the breath of the ocean it advances to the shore, where was the four-horse chariot. But simultaneously with the billows and the tricumia the sea sent forth a bull—a dreadful monster—with whose voice all the place was filled and re-echoed horribly, but to those who were looking on, the sight appeared too much for their eyes (*lit.* look) and straightway a fell terror came upon the horses, and their master, very conversant with the ways of horses, seized the reins in his hands, and he pulls them as a sailor pulls his oar, having fastened his body behind to the reins. But the steeds biting the fire-forged bits in their jaws, ran away with him, heeding neither the guiding hand nor the reins nor the closely joined chariot. And if he, holding the reins (*lit.* helm), turned their course to the soft parts of the ground, the bull appeared in front so as to turn them back, maddening the fore-horsed chariot with terror: and if the mares frantic (in heart) rushed towards the rocks, he followed silently approaching the chariot, until he upset and overthrew it, dashing the felloe of the chariot against a rock, and everything was in confusion; and the naves of the wheels flew up, and the linch-pins of the axles, and the driver himself, poor man! being entangled in his reins, is dragged along bound in an indissoluble bond, having his dear head dashed against the rocks, bruising his flesh, and uttering cries terrible to hear. Stay! mares fed in my stalls, do not utterly destroy me. Unhappy curse of my father! Who being present will save a most virtuous man. We, though many of us wished so to do, were left behind with slow footsteps: and he, released, I know not how, from the entanglement of the well-cut reins, fell to the ground, still breathing for a short span (*lit.* life). But the horses were lost to sight, as also the baneful portent of the bull in some part, I know not which of the rocky ground. I indeed am a serf of your house, oh king, but I shall

never be able to believe of your son this much, namely, that he is base, not even if the whole breed of women were hanged, and if one were to fill all the pines on Ida with writing, for I know him to be a good man.

Chorus. Oh dear! oh dear! an event (involving) of new misfortunes has been completed; there is no escape from fate and necessity.

Thes. From my hatred of the man who has met with this hap, I was gratified at this news, but now having respect for the gods and this man, in that he is my son, I am neither pleased nor grieved by these misfortunes.

Mess. Well! how shall we proceed? (do you wish us) to bring him or by doing what shall we win your approval? Think! still if you heed my advice, you will not be harsh to your son in his present misfortune.

Thes. Bring him here, in order that I may see with my eyes the man who said that he had not polluted my bed, and may confute him by arguments or by the events brought about by the gods.

Chorus. Thou, oh Cupris, leadest the stubborn will of gods and men, and in thy company the god with variegated feathers encompassing with swift wing flies over the earth, and the sounding briny ocean, and love enchants anyone on whose frantic heart (*lit.* on whom in his frantic heart) he has made his attack armed with wings, glittering with gold, viz., the nature of the creatures dwelling in the mountains and in the seas and all those whom the earth supports, which the sun beholds brightened with light, and men, over all these, thou Cupris, alone possessest queenly power.

Artemis. I bid you, high born son of Ægeus, give ear. I, Artemis, daughter of Leto, am addressing you. Why, Theseus, wretched man are you pleased with these events, having unrighteously slain your son, persuaded by the false testimony of your wife in matters unproven (*lit.* obscure). Well, you have gained a notable calamity: how is it you do not hide your person in shame under earth's Tartarus, or transferring your existence upwards with wings, remove your foot from this trouble? Among *good* men, a share of life cannot be secured by you. Hear,

Theseus, the exact state of your misfortunes; I shall do no good, but merely grieve you. Still, I came with this purpose, to shew that the mind of your son was pure, that he may die with fair fame, and to shew the frenzy of your wife, and in one way her nobleness. Stung by the goads of the goddess most hateful to us, who have pleasure in virgins, she was enamoured of your son—and trying to overcome Cupris by reason, she perished involuntarily through the wiles of her nurse, who revealed her malady to your son under an oath. But he, as was right, did not listen to her suggestions; nor, on the other hand, though vilified by you, did he pious in his very nature, repudiate the bond of his word. But she (Phædra) fearing lest she should stand convicted, wrote a false letter, and ruined your son by her machinations, but (machinations though they were ὄμως) convinced you.

Thes. Oh dear!

Artemis. Does the tale touch (*lit.* bite) you, Theseus? Still be silent, that when you have heard what is to follow you may groan the more. You know you have three curses clear from your father? one of which you directed out of its proper course, you most miserable man, against your son, when it was in your power to invoke it upon an enemy. So your ocean father, though favorably disposed to you, granted you what he ought to have done, since he had promised you. But you are shewn to be wrong (when regarded) from his point of view (*lit.* on his side) and from mine, for you neither waited for proof nor for the utterance of the sooth-sayers. You did not convict him, nor allow an investigation at length, but quicker than it befitted you, you hurled curses on your son, and slew him.

Thes. Lady! may death be my lot!

Artemis. You have wrought a terrible deed, still it is yet possible for you to obtain pardon for it. Cupris willed that these things should come to pass, fulfilling her wrath; and with the gods a law holds thus. No one will cross the purpose of the person who purposes, but we ever hold aloof. Rest assured, did I not fear Zeus I would never have come to such a depth of disgrace as to suffer to die that man who to me is dearest of mortals. Your ignorance of your fault saves you from ill in the first instance. Secondly, the dead woman made free use of convincing arguments (*lit.* convictions of words) in order to seduce your

understanding. These misfortunes, then, have principally burst upon you, yet I too, feel some grief. For the gods feel no pleasure at the death of the pious. The bad, however, we utterly destroy, children, houses and all.

Chorus. See, here comes the unhappy man himself (Hippolytus) disfigured as to his young flesh and golden hair (*lit.* head). Oh! ills of houses! what a two-fold work of sorrow has been brought to pass for the house, falling upon us from the gods.

Hipp. Oh dear! oh dear! unhappy am I; I was utterly undone by unjust utterances delivered by an unjust father. I am ruined, wretched man, that I am. Oh dear! oh dear! Pains leap through my head, and a spasm hurries through my brain. Ha! hateful chariot with horses, horses fed by my hand, you have utterly destroyed me, you have slain me. Oh dear! oh dear! In heaven's name, attendants, gently, take hold of my wounded body (*lit.* the surface, skin) with your hands. Who is standing on the right at my side? Lift me up in a suitable way, and with (*lit.* harmoniously) even motion draw me the illstarred one, accursed by the error of my father. Zeus! Zeus! do you see this? Here am I, the grave, the God fearing, here am I who excelled all men in virtue going beneath the earth to a Hades foreseen, having lost my life. To no purpose did I complete labours of piety before men, and now pain—pain is driving me on. Let me alone, unhappy that I am. May death come to me as physician. You are adding destruction, you are destroying me, illstarred man. I would I had a two-edged javelin to rend asunder and lull to rest my life. Illstarred curse of my father and blood-stained kinsmen, what evil is coming from our ancient forefathers, and not tarrying but coming against me who am in no wise answerable for these misfortunes. Oh dear! What shall I say? How am I to free my life from this cruel suffering? Would that the black fatality of Hades and night would lull me, unfortunate man, to rest.

Artemis. Wretched man! in what misfortunes have you been involved, the nobleness of your disposition has destroyed you.

Hipp. Ha! Oh divine wafting of fragrance! even in my troubles I felt you and was relieved in my body. Is the goddess Artemis on this spot?

Artemis. Unhappy man, she is, dearest to you of gods.

Hipp. Do you see, lady, in what condition I am, illstarred one?

Artemis. I do; but I may not let a tear fall down my eyes.

Hipp. You have no huntsman nor attendant.

Artemis. Assuredly not. Still, though dying, you are very dear to me.

Hipp. Neither have you a guide for your steeds nor a guardian of your statues.

Artemis. No; Cupris, worker of all ill, has contrived this.

Hipp. Oh dear! I know the goddess who destroyed me.

Artemis. She found fault with the honour (paid to her) but she was annoyed with one who was virtuous.

Hipp. Cupris destroyed us, three in number, I see.

Artemis. Your father and yourself, and thirdly your father's wife.

Hipp. Well, I am sorry even for my father's misfortunes.

Artemis. He was deceived by the plans of a deity.

Hipp. Father, unhappy in this misfortune!

Thes. I am undone, my son; I have no pleasure in life.

Hipp. I grieve for you more than for myself, for your error.

Thes. Would that I could become a corpse, my son, in your place.

Hipp. Oh, baneful gifts of your father, Poseidon!

Thes. Would that they had never entered my mouth.

Hipp. Why so? You would have surely killed me, so enraged were you then.

Thes. We were deceived in our judgment by the gods.

Hipp. Oh dear! Would that the race of mortals were possessed of curses against the gods.

Artemis. Hold! not even beneath the darkness of earth shall wrath at the motion of the goddess Cupris strike upon your body unavenged for the sake of your piety and good disposition. For I myself, with these unerring arrows from my hand, will punish another one belonging to her, who ever shall be dearest of mortals to her. But to you, illstarred one! in return for these evils I will give the highest honours in the city of Trœzene. For unyoked virgins before marriage shall cut their locks in honour of you,

who, through long ages, receive the deepest mourning of tears, and ever shall the care of maidens be bestowed upon you productive of songs, nor shall the love of Phædra for you falling away unknown be hushed up. And do you, son of old Œgeus, take your son in your arms and draw him towards you. It was involuntarily you caused his death. For it is reasonable for men to err when the gods send (the incentive), and I advise you, Hippolytus, not to hate your father. For you have a set destiny by which you were destroyed. And farewell, for I may not see the dead, nor pollute my eye with dying gasps: and I see that you are now near this evil.

Hipp. Fare well too on your way, blessed virgin (*lit.* go on and fare well), and may you break off our long intercourse easily (without pain to yourself ῥᾳδίως). I forget my difference with my father at your desire, for before my accident I used to obey your behests. O dear! darkness is already coming over my eyes. Take hold of me, father, and support my body upright.

Thes. Oh dear! my child what are you doing to me, hapless man?

Hipp. I am undone, I actually see the gates of the Lower Regions.

Thes. What, leaving my soul unpurified?

Hipp. Certainly not, since I free you from this murder.

Thes. What do you say? Will you let me go free from blood?

Hipp. I call to witness it the archer Artemis.

Thes. Dearest son, how noble you shew yourself to your father.

Hipp. Farewell you too, a long farewell, father.

Thes. Alas! for your pious and good heart!

Hipp. Pray that you may obtain such children by lawful marriage.

Thes. Do not desert me, my son, but bear up.

Hipp. My bearing up is done; I am dead, father; hide my face quickly with the clothes.

Thes. Oh illustrious boundaries of Athens and Pallas, of what a man will you be deprived! What grief is mine! How long, Cupris, shall I remember your evil work!

1463—1465.

Chorus. This sorrow, common to all the citizens, has come unexpectedly. There will be a plashing of many tears; for sorrowful conversation about great people prevails more widely (than in the case of obscure persons).

THE END.